UNITED CHURCH HERALD

VOL. 3, NO. 20 NOVEMBER 3, 1960

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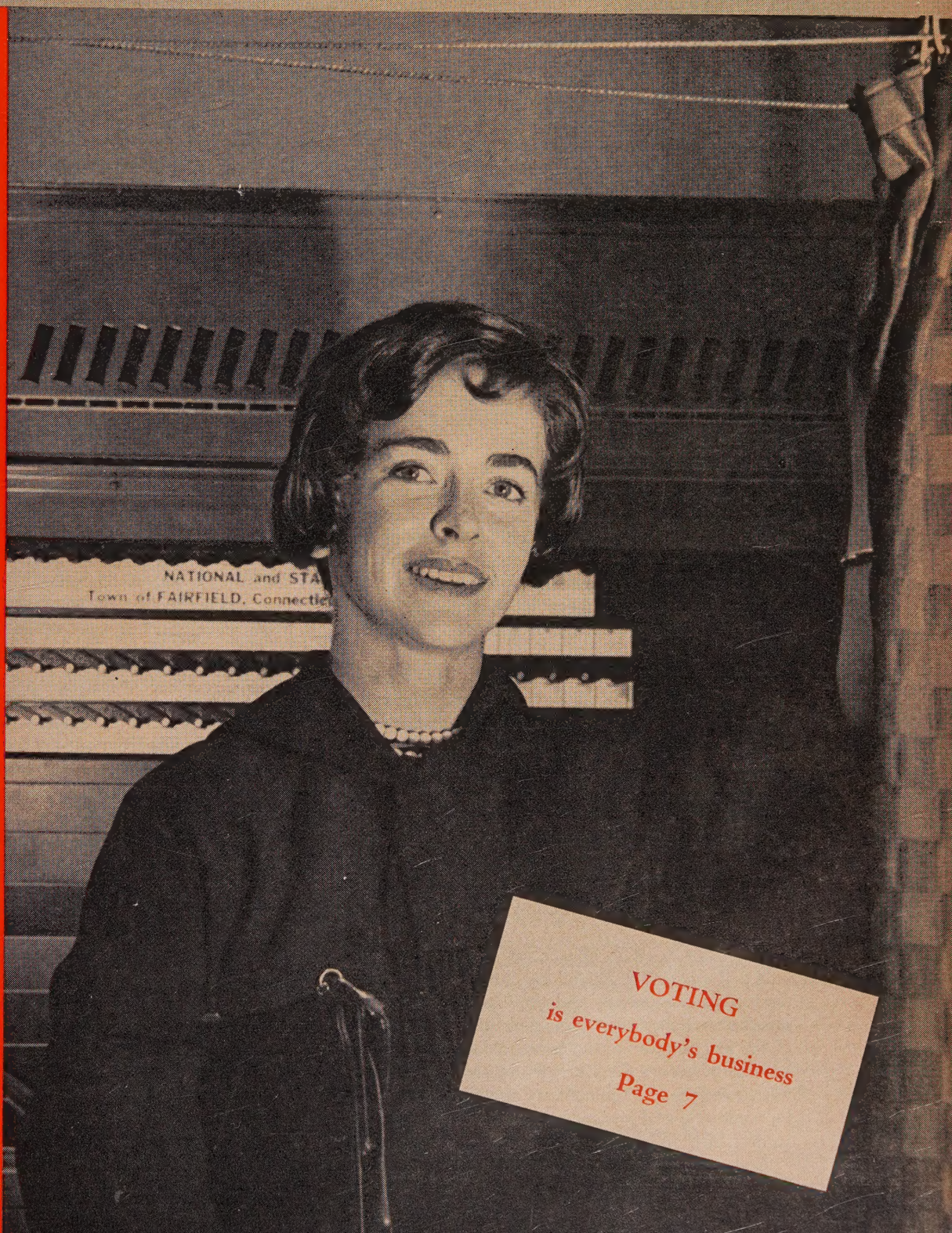

What Has the Christian Faith To Say? William L. Bradley

VOTING is everybody's business

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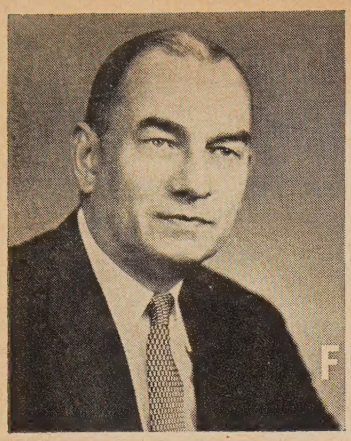

FROM THE CO-PRESIDENTS' VIEWPOINT

A RECENT issue of *Life and Work*, journal of the Church of Scotland, in an item encouraging churches of this communion to participate in the world-wide observance of the Week of Prayer for Christian Unity, noted that the theme of this year's observance was to be "The unity of the local congregation in the unity of the universal church" and then offered this affirmation for congregational use:

"We believe that Christ calls us to be one, as he and the Father are one, that the world may believe.

"We in this congregation are one with all who love the Lord Jesus Christ in sincerity and in truth . . . in the Reformed churches . . . in the Lutheran churches . . . in the Anglican churches . . . in the Congregational churches . . . in the Methodist churches . . . in the Baptist churches . . . in the Orthodox churches . . . in the Roman Church . . . and in all the groupings of those who call Christ Lord. We especially remember our neighbor churches in our own city or town or district."

This comment is especially significant, coming as it does from the journal of a communion that is characteristically hardheaded — not negative but hardheaded in its careful evaluation of doctrine and polity — in the approaches it makes to Christian unity.

It is a good note to have been struck. It is a good thing for Christians of all denominational and confessional backgrounds to keep in mind as the ecumenical movement continues and as further outreaches toward Christian unity are exerted.

It is a point that we in the United Church of Christ particularly must be remembering as we move more fully into our union, since it will be easy for us, once the proposed Constitution is adopted and takes effect, to succumb to a sort of self-satisfied complacency in the illusion that now we have "arrived."

What this Scottish affirmation is saying is that only to the degree in which local churches of varying denominational names and those of the same denominational name recognize each other as members of the body of Christ, the household of God — and act with reference to each other accordingly — only to that degree will ecumenicity and Christian unity be made real and become something more than the subject of high-level conference and discussion.

And, in spite of allegations frequently voiced to the contrary, no people are more anxiously aware of this than are those who have been participating in high-level ecumenical planning and discussion. Members of the Oberlin conference on "The nature of the unity we seek," members of the Central Committee of the World Council of Churches and members of the General Board of the National Council of Churches all recognize that the prime problem and task we face is that of translating the ecumenical spirit into the programs and relationships of churches in the same community. This is where our professions of catholicity and generosity, of our "oneness in Christ," must be put into practice and clothed with reality.

All of this is a reminder that there are many ways in which the followers of Christ can move effectively toward answering the prayer of our Lord "that they may all be one . . . that the world may believe that thou hast sent me."

Sometimes that prayer is answered when, as in the establishment of the United Church of Christ, two or more theretofore separate divisions of the body of Christ enter into visible union with one another.

That prayer is partially answered wherever and to whatever extent churches cooperate through local, state, national and the world councils of churches for periodic experiences of fellowship and common worship, and to bear witness and render services in Christ's name where they can do so more effectively together than apart from one another.

But if, when and where the churches of a community begin to sense their oneness, cease their sometimes deliberate, sometimes and perhaps more frequently their unwitting, competitive relationship with each other, grow in appreciation of and gratitude for the differing heritages out of which each has come, move in the direction of cooperative planning and effort, even toward the possibility of shared ministries of one kind or another, and all the while uphold each other in prayer — then what the Scottish affirmation stresses will be stressed in deed and in truth.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: The attractive young woman on our cover is one of the 56 million American women eligible to vote in the November 8 Presidential election. It is predicted that for the first time women will cast more votes than men—perhaps two million more.

But one of the unhappy aspects of the election will be that the privilege of voting will be waived by millions of men and women. "The free and secret ballot is one of our treasured rights," declares Dr. Edwin T. Dahlberg, president of the National Council of Churches. "To vote means to keep this right alive for ourselves and our children," he reminds us. The cover photograph is by Mary Morris Steiner of New York City.

CO-EDITORS

Theodore C. Braun — 1720 Chouteau Ave., St. Louis
Andrew Vance McCracken — 297 Park Ave. S., New York

ASSISTANT EDITOR
Frances S. Smith

EDITORIAL ASSISTANT
Emily R. Johnson

DIRECTOR OF PROMOTION, ADVERTISING, CIRCULATION
J. Martin Bailey
1720 Chouteau Ave., St. Louis 3, Mo.

•

Mildred Chace
Pearl S. Hemingway
Mareta F. Kahlenberg
297 Park Avenue South, New York 10, N. Y.

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What has the Christian faith to sa

OUR SOCIETY is becoming increasingly complex, and this complexity is accelerating at a very fast pace. Norbert Wiener has recently called attention to the dangers implicit in automation, not in terms of such relatively simple problems as mass unemployment, but rather in relation to the ability of machines to "think for themselves," so to speak—as they can already do with the average chess player (there are machines that figure out the pattern of the average player's game and thereafter invariably beat him).

Christian Principles

In a society such as ours, where the natural barriers of space and time have been broken by man's ingenuity, and where men and nations are given no time for deliberation before making fateful choices involving millions of others, what has the Christian faith to say? Is there anything Christian that can help us make decisions? Are there Christian principles by which men may live—principles of collective as well as individual behavior that may differ from the rules of other faiths or of secular society? Are there Christian answers to the problems of international security, mutual assistance, farm surplus, race relations and family life?

There was a time when Protestants generally believed that there is "a Christian way of life," and that there are Christian principles governing relations between nations. There are many who still maintain that Christianity has something definite and unequivocal to say about sexual morality, not to mention family relationships. Some, but not many, would maintain that there is such a thing as Christian economics.

Generally speaking, however, there is less inclination to find Christian principles undergirding our social life than there used to be. The problem today is to try to find any relevance that the Christian faith may have to the problems we face from one day to the next.

An interesting feature of this last half century has been the way in which various schools of theology have dealt with the problem of absolutism and relativism in faith and action (that is, in theology and ethics). Liberalism reacted against the theological, dogmatic orthodoxy of the middle nineteenth century by developing a form of theological relativism that made all doctrinal teachings a matter of personal opinion. Religious experience, which must inevitably be private, individualistic and subjective, was given precedence over the objective teachings of the church.

Mystical Truth

Thus, Christianity was seen to be a matter of personal conviction so far as beliefs were concerned, and what one could experience within himself was held to be more important than what one learned in a catechetical way from one's religious instructors. There was thought to be a poetical and mystical truth in the Bible more significant than the theology of the Old and New Testaments, because the idea of progress demonstrated that men outgrow their ancient myths and creeds—even those of the Bible and the early church.

Interestingly enough, however, absolutism did not die out with the development of Protestant liberalism. Theological relativism was accompanied by a form of ethical absolutism quite unknown before. Perhaps it was the millennialism of the early decades of the nineteenth century that gave rise to this, but whatever the cause the liberal movement tended toward a form of perfectionism that did little to prepare men for the failures of the League of Nations and the World Court, for Hitler and Mussolini, and for the cold war that began the day of Japan's surrender to General MacArthur. Just look at some of the absolutes we Christians used to accept at the height of the liberal movement: that all war is wrong under any conditions; that the poor people of the

"In a society where the natural barriers of space and time have been broken by man's ingenuity, are there Christian answers to the problems of international security, mutual assistance, farm surplus, race relations and family life?"

WILLIAM L. BRADLEY

world are better than the rich because of their poverty and that they alone will inherit the kingdom of God; that wars are always caused by armaments makers and that unilateral disarmament will lead to the abolition of war; that the true Christian is a pacifist and therefore a man of another faith, like Mahatma Gandhi, is more of a Christian than is a "warmonger" like Roosevelt; that a Christian does not drink; that sexual license is a worse form of sin than economic exploitation; that there is a "rule of love" that can be applied effectively by men of good will in every type of social situation.

Theological Reaction

Behind it all lay an absolute presupposition to the effect that men can be saved from sin by education, that ignorance is the cause of the world's worst ills and that men educated in the ways of Christian love will not be corrupted by the power with which they are entrusted.

The theological reaction to liberalism, which we associate with the names of Barth, Brunner and the Niebuhrs, criticized the liberal interpretation of the Christian faith and ethics. It attempted to restore one absolute to theology—the primacy of the church's dogma concerning the God-manhood (the divinity and humanity) of Jesus Christ—and to demonstrate the inapplicability of the Christian gospel to any social problem in terms of a simple yes or no. In this respect dialectical, or neo-orthodox, theology maintained that Christian faith is not a matter of private opinion, no matter how intense one's own religious conviction may be. There is a body of dogma that is not subject to individual acceptance or rejection but is rather the revelation of God to his church.

The church came into being only because of this revelation, and it exists primarily to testify to this revelation in each succeeding generation. This revelation is simply that "God so *loved* (note that the time is fixed at a moment in history) the world that he *gave* his only Son, that whoever *believes* (faith is a continuing present act) in him should not perish but have eternal life" (*John* 3:16).

One Revelation

When the church talks about its faith, it states that "God *was* (note again this historical feature of Christian faith) in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us (i.e., to the Apostle Paul) the message of reconciliation" (*II Corinthians* 5:19). Beyond this there are no absolutes. The one absolute is the faith that we in the church proclaim; all other things are subject to the flux of time and history. This means that in ethics there are no absolutes such as those we noted above. Absolute obligation displaces theories of good and evil in society.

My own view is that this reaction was inevitable and that it was good. Liberalism helped us to break away from the pedagogical absolutes of orthodoxy, so that no longer do we have to take the Bible as the literal word of God. Neo-orthodoxy has corrected the tendency of liberalism to discard all theological truths, for we now see that while there are secondary beliefs that are merely drawn by implication from the basic faith, behind them lies the faith-judgment about God's action in man's history, which must be accepted on the testimony of the church and the Bible if one is to be true to the Christian faith.

Neo-orthodoxy has restored our sense of the primacy of faith. On the other hand, this has meant that all beliefs about ethical absolutes have become impossible on theological grounds, for there is only one absolute, namely that God has manifested his forgiveness of man by the life, death and resurrection of Jesus Christ.

Ethical Values

Concurrent with this theological revival has been the study of societies by social scientists who have demonstrated the many ways in which complex human cultures deal with group relations. The original ethical relativism is giving way to more penetrating analyses—such as a recent one by May and Abraham Edel—that try to discover those values that are found in every human culture. Apparently all human societies place value on the care of children, the prohibition of incest and the prohibition of murder. This means that we cannot glibly state that all ethical values are relative, for these three at least are held to be absolute for all mankind. But on the other hand, we should find it difficult today to justify in any absolute sense the mores of Christian societies as over against those of other cultures.

What then is the contribution of Christian faith to social action? My own belief is that our confusion derives to a large extent from our misplaced expectations of Christian theology. It does not tell us *what* to do, but rather gives us insight about the nature of man and his possibilities and failures. It tells us what kind of world this is, what man is like and how God has come into human history to save man from himself. Christian theology does not tell us what political or personal decision is right (whether it has to do with the recognition of Communist China or an impending family crisis); but it ought to give us some understanding of the reasons for

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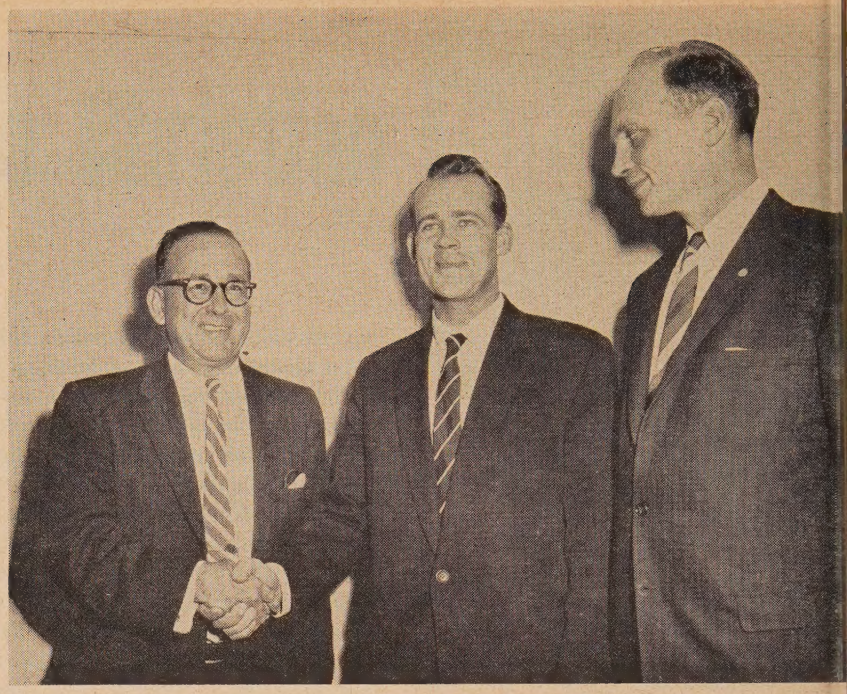
Dr. Bradley is professor of philosophy of religion at Hartford Theological Seminary, Hartford, Conn.



Viktor Jaanimets (center) with immigration official and John Richardson (right).

CC Layman Aids Estonian's Flight to Freedom

FRANCES S. SMITH

THE FREE world provided sanctuary and a new home on October 10 for a young Estonian seaman—a crewman on the luxury liner Baltika that brought Premier Khrushchev to the United Nations—when he jumped ship in New York. He was granted asylum by the United States on October 12 and cleared as a "bona fide political refugee." The Estonian, 29-year-old Viktor Jaanimets, was then taken into hiding by the International Rescue Committee after immigration authorities had designated the organization as the sailor's sponsor.

Newspapers across the country—and doubtless around the world—heralded the seaman's defection in inch-high headlines. What newspaper readers may not know is that one of those who played a key role in this international drama is an unassuming CC layman named John Richardson Jr. A member of West Center Church (Congregational) in Bronxville, N. Y., John is president of the International Rescue Committee. Working closely with the U.S. Immigration and Naturalization Service, John Richardson quickly put the resources of his organization at the seaman's disposal. Now offers of a home and a job are pouring in from all over the country to I.R.C. headquarters at 251 Park Avenue South in New York.

This is only the latest in a series of rescue operations in which John Richardson seems constantly to be involved. Immediately following the Hungarian uprising when refugees poured across the border into Austria sick and undernourished, John persuaded U.S. drug firms to donate thousands of dollars worth of antibiotics and other drugs for the relief of untold suffering. Some 2,500 pounds of baby food were also flown to Austria during this same period as a result of John's pleas to U.S. food processors.

John Richardson Jr. is a dedicated churchman of Massachusetts stock, kinsman of Episcopal bishops, yet brought up a Unitarian. He married a Baptist parson's daughter from the Deep South, was once a Quaker work camp assistant in the Pennsylvania coal mines and during World War II served as a paratrooper in the Armed Forces. A graduate of Harvard Law School, he was associated for a time with Sullivan and Cromwell in New York City but now is with Paine, Webber, Jackson and Curtis, a venerable Boston investment house with offices in Manhattan's Wall Street district.

John Richardson belongs to a tradition that has always formed strong character and has informed such character with spiritual grace and truth. He is, in other words, an "Ivy Leaguer" in the best sense of the term, both by virtue of his inheritance and by reason of his own intent.

Since establishing his headquarters in New York and his home in suburban Bronxville, Mr. Richardson has become an important figure in the West Center Church. He has served on the church-school staff and was co-chairman of the board of deacons. Concerning his character as a Christian layman who puts his faith into action, the Rev. J. Everett Bodge, his minister, says:

"He was chairman of the pastoral committee that called me. No small measure of the excellent impression I gained of this church and my happiness in accepting its call was received through my association with Mr. Richardson. His churchmanship speaks for itself in the kind of person he is, the kind of family he has and his Christian concern."

John Richardson preached the sermon on a recent Laymen's Sunday. "This he did humbly and beautifully," says Mr. Bodge, "on the theme 'Trying to be a Christian.' He confessed that being a Christian in our kind of world is a difficult task but those of us who know this man are convinced that he is doing a better job than most of us."

Photo is by New York *Daily News*.

Voting Is Everybody's Business

THE U.S. Presidential election is days away. Overshadowed during the first weeks by Premier Khrushchev's table-pounding antics at the United Nations, the campaign began to gather momentum in mid-October following the long-heralded face-to-face confrontations by the nominees. The opinion industries—i.e., powerful pictorial weeklies, captive newspaper chains, special-feature columnists—have worked untiringly to muster votes for their candidates. The backstage manipulators of public opinion have employed with consummate skill the entire apparatus of press, radio and television to stamp the vote-getting images of their candidates (with flattering make-up) on millions of impressionable minds.

One of the most fateful decisions to confront American voters must now be made and there are two important considerations for all to keep in mind.

First, a national election is everybody's business. Yet political pulse-takers tell us the privilege and duty of voting on November 8 will be waived by millions of U.S. citizens. This is an abdication of responsibility. Your vote may help make history. Senator Robert A. Taft won a seat in the United States Senate in 1944 by less than one vote in each of Ohio's precincts, and in the election of 1948 Presidential candidate Harry S. Truman carried the same state by less than one vote per precinct. In 1954 W. Averell Harriman won the New York gubernatorial race by one vote and a fraction per precinct. A single vote does count and yet the privilege and duty of voting on November 8 will be surrendered by millions of American citizens.

Second, the "quality" of the vote is more important than "quantity." To make political choices responsibly is for each adult American an important contribution to the survival of a free society and to the creation of the kind of community and world that free people can live in. An informed vote is the lifeblood of democracy.

"The most disturbing fact about the present American scene," declares George H. Gallup, "is the ignorance on the part of a large segment of our population regarding issues vital to their very existence." There is tragedy in the failure of so many of us to accept with intelligence and a sense of moral responsibility our democratic opportunity and obligation as members of society in this historic hour.

In facing such crucial problems as the "revolution of rising expectations," civil rights, the cold war, unemployment, disarmament, public housing, neutralism and Federal aid to education, let us as intelligent Christian citizens beware alike of appeals to prejudice and promises of panaceas, of simple answers to complex questions, of double talk and demagogic oversimplification. Let us resolve to vote as we ought to vote —constructively, conscientiously and without bigotry—in this, one of the most pivotal and important elections in the entire history of our great Republic!

Status of the Church in Our Day

UNDER the shadow of the immensities reflected darkly in the anxious pretensions of our self-conscious secular culture, the Christian church—we must confess—looks at times quite irrelevant and all but impotent. Its spires are dwarfed by the modern skyline, its bells and hymns are muted by the jet planes' roar, its spiritual values are marked at a discount by the merchandisers of this world's tangible commodities. So it appears, at all events, as one looks out on the agitated surface of the human panorama in the Nineteen Sixties.

We quite firmly believe, nevertheless, that our Protestant churches are potentially able to preserve and renew that way of life based on justice, peace and mercy for which the churches of our forefathers functioned as a powerfully though often invisibly creative influence.

This conviction was rekindled the other day while reading Dorothy Thompson's Thanksgiving homily in the November issue of the *Ladies' Home Journal*. It is fashionable, Miss Thompson writes, to think that because our world has so changed and because man has effected the fission of the atom, the virtues of our forefathers who "established the Congregational churches whose spires dot the nation from coast to coast" are old-fashioned and outdated. This seems to her profoundly untrue, Miss Thompson protests. "It is still true in an immensely magnified way that the survival of a nation, a people and a civilization depends on its character and that no nation can bravely face and overcome danger without a sense of purpose, embracing the wisdom and experience of the past and extending, modifying and applying them to the future."

This is all very true but it is not specific enough! Nothing less will prove capable of mediating life and hope to our beleaguered world than a renaissance of ethical Judeo-Christianity, sufficiently strong and sure of touch to place its hand on the twisted relationships of human life and on the complicated apparatus of contemporary civilization so as to govern and integrate them to the advantage of all mankind. This ethic is a derivative of Christian faith.

And before we Protestants can aspire to fill our potentially incomparable role with any genuine expectation of success, there is greatly needed a process of candid self-scrutiny—in full view of the kind of world we live in today. Such an appraisal will lead to a sober recognition of one salient fact: namely, that the church of Christ can speak no healing and redemptive word of God to an age harassed by every kind of divisive influence so long as it is divided and atomized through sinful pride. Only a united Protestant church will be in a position to speak unequivocally to mankind. avm

HELPING PEOPLE...

...to help themselves

IN OLDEN DAYS when a man's name was a clear indication of where he came from or what he did for a living you could be pretty sure that anyone named Baker would be a baker, a Farmer would be a farmer and a Miller would either be a miller or live near the mill.

Stewards of Lives

A modern example of this tradition is available today in Greece, where a husband-and-wife team named Margaret and Newell Steward represents the Congregational Christian Service Committee. The Stewards are literally stewards of human lives and spirits. They have spent almost all their lives demonstrating, in the words of Margaret Steward, "that social work based on the Christian ethic can and does help people to help themselves."

Perhaps the best example of that statement is the work the Stewards are now doing in the mountain villages of central Greece. Here in a region where poor farm land has kept the people in a state of desperate poverty, the Stewards picked up one of the hardest challenges they have ever met. The people of the villages were exhausted physically from constant grinding work in their tiny, rocky fields. Many of the older men and women were sinking into an apathy that was reinforced by their clinging to outmoded but traditional methods of work. Many of the younger men and women were leaving the villages to seek a better life in the cities of Greece — usually Athens.

"What they did not — could not — realize," says Newell Steward, "is that life in the cities would be just as hard, if not harder. Athens is fearfully overcrowded. Decent housing is scarce. Jobs are scarce for the unskilled and the uneducated. The cost of living in Athens is fantastically higher than in a village. Many of these young people found their dreams smashed; yet they were too proud to admit defeat and return home."

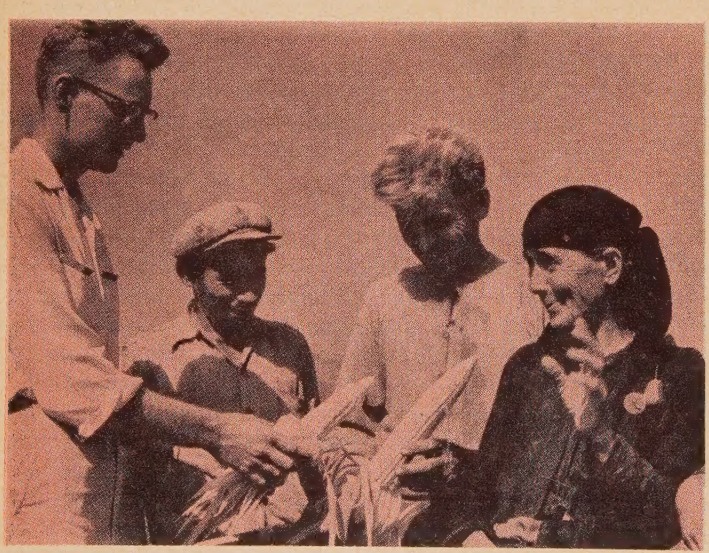
A program of direct aid would not solve any of these fundamental problems, the Stewards realized. What was necessary was to make the people of the villages adopt a new attitude toward life —to help them to help themselves.

And so the Community Development Program was begun. With the aid of Christopher Kehayias, an English-speaking Greek who was a graduate of the American Farm School in Salonika, the Stewards gradually interested leaders of one village after another in the idea of rehabilitating their villages.

Subsistence Living

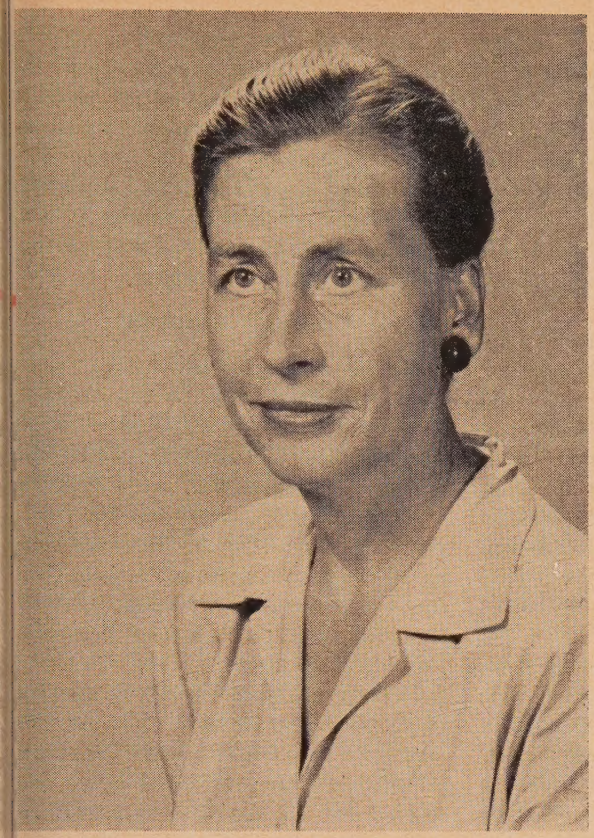
"We couldn't do much on the social and spiritual level," said Chris, "unless we could first help these people to do something to improve their financial position. The average village family earned about $200 a year—hardly enough for even subsistence living. In the wintertime—which in these areas of the South Pindus Mountains lasts nearly nine months—families live on beans and potatoes and maybe a little cheese."

As a first step Chris and Newell Steward would visit a village and explain at a meeting of the leaders—the mayor, the priest, the teacher, the police captain and several of the more successful farmers—what they had in mind. "At first," Mr. Steward recalls, "villagers thought



Staff agricultural expert (left) demonstrates to farmers from Greek villages how modern methods can increase the corn yield.

Visiting villagers in town of Asyrmatos is pleasant part of week's work for Stewards (second and third from left).



Margaret Steward's philosophy is "helping people to help themselves" by teaching new skills, techniques.

PORTRAIT OF THE MONTH

ve were giving away money, United States aid. Then they thought it had something to do with politics (Greeks are very politically minded). There is a saying that where there are two Greeks there will be two political parties and where there is only one Greek there will also be two political parties.

Several Projects

"We impressed upon the local leaders that we were not here to 'give' them anything," says Newell Steward. "We would help them learn how to improve their own lot."

The Community Development Program is composed of several projects:

1. A seed program. Very few Greek farmers in the mountainous regions even tried to grow wheat because they felt the extremes of weather would ruin any crop before it got started. But the C.D.P. imported improved strains of seed. These were distributed to the most efficient farmers in the village, as selected by the village committee itself. The first year's crop was a success. Each of the original farmers chosen then gave some of his seed to another competent farmer. Today almost every family in the region is growing wheat. 2. Better marketing procedures. Beans are a staple crop in these rocky, terraced hillside plots, but the villagers would grow about twelve different varieties. When it came to selling them to distributors the farmers suffered price-wise. Under the guidance of Chris Kehayias and Newell Steward, two of the top strains of beans were chosen and concentrated on. As a result the quality of the crop improved and marketing of the crop could be handled with greater stability.

3. Horticultural techniques were introduced. Many mountain-village farmers grew apples and nuts. But few took the trouble to prune or spray their trees; the latter process was unknown and as for the former it seemed like sacrilege to make a big tree into a little tree. Mr. Kehayias trained farmers in proper fertilizing and pruning techniques and watched as they voluntarily taught what they had learned to other farmers. One man waded for miles through deep snow each winter to take his new knowledge to farmers in neighboring villages.

4. An irrigation program was established. Almost 80 per cent of the spring water that supplies the mountain villages normally drained away through the sandy soil. Only 20 per cent went into the fields. Most farmers irrigated only once a summer. But cooperative effort by the villagers soon resulted in the construction of small reservoirs and water ditches that brought a steady supply of water to the crops.

5. A livestock breeding program. Most village families owned perhaps one or two cows, a few goats and a burro. Most of the animals were underfed and underwatered; inbreeding lowered the vitality of the stock. One of the most important projects of C.D.P. was the construction of a livestock center where—through the charitable cooperation of the American Farm School and other Service Committee friends—prize bulls, rams, roosters and other animals were gathered. The males are loaned to village farmers for breeding purposes. The center also serves as a place of instruction where farmers learn how to care for their stock properly.

Teaching Nutrition

While these practical efforts were under way, social aspects of the C.D.P. were not forgotten. With the help of young women social workers, village women have been taught nutrition, meal planning and family health care. Thousands of pressure cookers have been distributed and the women trained in their use so that they may preserve food for the winter months. Young people's groups have been formed.

But once the original impetus for these projects was given by C.D.P., the rest was left up to the people themselves. So rapidly did news of the success of the program spread that today thirty-one villages are members of the plan. The Stewards set up their C.D.P. headquarters in the second story of a modest farmhouse in Domnista, a village of about 200 families at the end of a dirt road that loops and switchbacks thirty kilometers from the highway. Newell Steward drives there every few weeks to oversee the program.

But though the C.D.P. may be the Stewards' single biggest job now, it is far from the only one. Mrs. Steward is in charge of the Pierce College School of Social Work. A trained sociologist

NORMAN LOBSENZ

Mr. Lobsenz is a well-known magazine writer and author of children's books. Photos courtesy of CC Missions Council, World Council of Churches and Office of Communication.

Continued on next page

Now having learned canning techniques, villagers can process food for winter.

and social worker herself, she has for several years been directing this school, finding and training teachers, planning curricula, teaching classes and encouraging its young women students, who are drawn from all over Greece. There is a tremendous need for social workers in Greece. Because of the number of good jobs available in urban centers, especially in Athens, graduates often decline to work in the smaller towns and villages where they are desperately needed.

New President

This fall Mrs. Steward adds to her responsibilities by becoming acting president of Pierce College.

In addition, the Stewards work hard in Athens. Their home "Estia Filias," meaning the hearth of friendship, is an apartment in a small house in Ano Petralona, a poor section of Athens. They live there so they can be with the people they serve and better understand their needs.

"The street outside," says Margaret Steward, "is surely one of the noisiest in Athens. Mattress menders call, tin peddlers wheedle, donkeys and their masters loudly sing their stories of sweet oranges, cheap greens and delicious tidbits, while childish voices lace in and out of the cacophony. After 7:00 in the evening the blare of *taberna* music, the loud arguments and jokes of strollers, the barking of dogs and the cat songs take over. There is always laughter and banter from across the street where housewives buy bread and bring their food to the baker so he can cook it in his oven. When the pans of food are taken out of the oven women comment on the appearance and savory smell of one another's dinners."

From "Estia Filias" the Stewards minister to the needs of their neighbors. They aid old people, operate a library and conduct recreation groups for youngsters, run sewing classes for women, shelter the homeless and feed the hungry. In short, they virtually run a settlement house. And on top of it all both the Stewards are deeply involved in interdenominational church work in Athens and make trips to other cities to direct special projects.

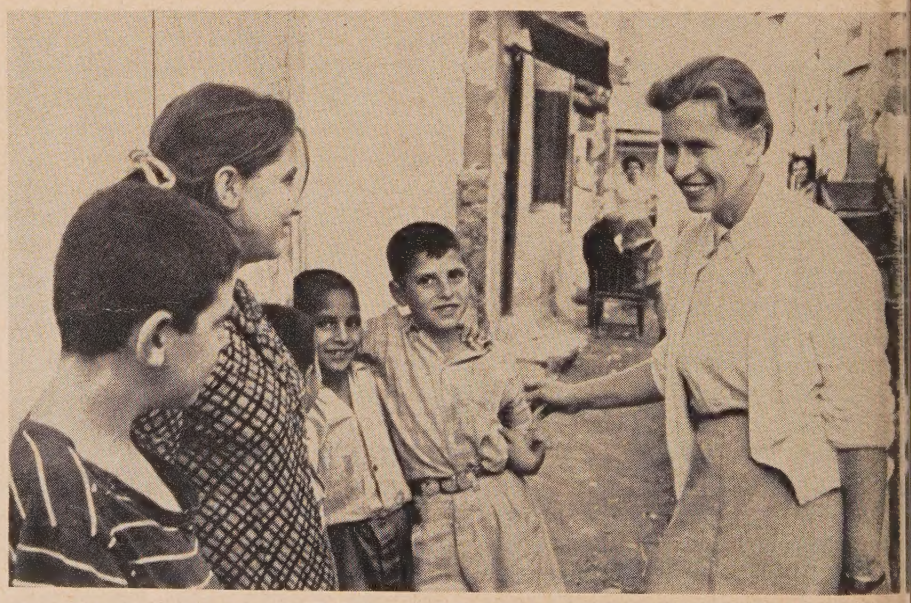
Tremendous Task

The Stewards' background fits them well for the tremendous task they face in Greece. Newell Steward was born in New Mexico in 1896. His religious affiliation is with the Society of Friends, but he has found expression for his religious convictions in Congregationalism. After graduating from the University of Southern California, he worked for some years in the printing business. But in 1944 he decided any endeavor that did not involve working with and for people was a dead end. He first helped to set up and run relocation camps in California for Japanese during World War II. Margaret and Newell later moved to a farm in the Ozark Mountains and made a survey of the Congregational Christian-Episcopalian project known as the Delmo Housing Communities. Asked to go to Delmo for one year to implement the program he had recommended, Newell and his wife went and stayed for seven years until the community was functioning at its peak and they felt that new leadership was needed.

Uniquely Equipped

Margaret Steward was born in Colorado, graduated from the University of California and received degrees in sociology and social work from the University of Southern California. She was a professional social worker for many years. In July 1955 the Stewards went to Athens under appointment both from the Congregational Christian Service Committee and the American Board for Foreign Missions.

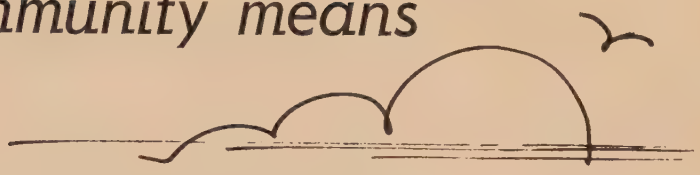
Perhaps the best summary of the kind of people the Stewards are was the comment of a man who was asked his opinion of them when they were being considered for the Greek assignment. He said: "By reason of native gifts, wide and deep experience, a rare but not uncritical love of human beings, the Stewards are uniquely equipped for any kind of job. They are adaptable, they are not crippled by delusions of grandeur, they are not easily intimidated by mud, either the kind that must be walked through or the kind that is thrown. Their necks are not stiff. They can look back, they do look forward, they like to look around."



Four Greek children, returning from a visit to the Congregational Christian Service Center, pause on an Athens street for short chat with Mrs. Steward (right).

A Meditation

What Christian community means



GAYLORD B. NOYCE

YOU and I have sung many times the hymn "Blest be the tie that binds our hearts in Christian love." Tears have sometimes welled up when memories too deep for words have risen with the song. They were religious moments often, but often they were not.

The meanings we inject into our understanding of Christian community may be so unworthy as to render disservice to the Christian faith. The nature of Christian community, the nature of "the tie that binds," deserves serious thought.

Body of Christ

Several profound images of the Christian community are given us in the New Testament. "I am the vine, you are the branches." "We who are many are one body because we all partake of one loaf." "You are the body of Christ, and individually members of it."

These are familiar passages of Scripture, which we use to express the community of the church, but we find that when we sing "Blest be the tie" we often sing of something else, something that can corrupt the church and unconsciously be used to prevent the very purpose of the Christian community. The church is called to serve as an instrument of God; yet our own understanding of Christian community may be more of a roadblock than a roadway for the meeting of God and man.

First, let it be clearly stated what Christian community is not. Christian community is not mere "good fellowship." It is not a mere human sentiment that buoys us up and warms our hearts when we are in a group of people "just like us," as we would say. We are created social beings, to be sure, and we may find genuine refreshment in our social evenings and our gregariousness at civic clubs and Little League baseball games. Churches provide good fellowship for people just as clubs, circles and committees serve their needs. But the "tie that binds" in Christian love is not gregarious good will. The reason it is so important to understand this is that the good fellowship I have been describing may at times displace and prevent the operation of Christian love.

Let me cite three examples. A certain close-knit fellowship of young people, apparently wholesome enough, actually operates as an exclusive clique when some new teen-ager from "across the tracks" seeks companionship in it. Their good fellowship betrays rather than serves the Christian cause.

Sense of Fellowship

In a downtown city church white shirts and good manners, cleanliness, education and the middle-class morality of respectability and sobriety are so obviously the basis for so-called Christian community that the poorly dressed prodigal and the alcoholic who chance to seek the grace of God in a Sunday service are immediately repelled. An apparently warm and friendly church that readily welcomes many newcomers subconsciously finds part of its sense of fellowship in whiteness, because overtly and otherwise it says to the Negro who may want to come, "You are unwelcome." In each case we see natural fellow feeling actually turned against true Christian love.

There is a clue to a better understanding of "the tie that binds" in a story often told. A cab driver, who was asked by his passenger to take him to Christ's church and who pulled up at St. Mark's instead, recognized his error and temporized: "Well, St. John's is up the street and Reverend Jones's church is across the square; Reverend Brown's church is on the East Side. Sir, I don't believe Christ has a church in this town." We do speak a sad part of the truth as well as a grammatical convenience when we say "my church" rather than "Christ's church." Christian community is not mere good fellowship. It is rather that quality of community given us by Christ.

One in Him

What does it mean to say "the tie that binds" is born of an experience that the church is Christ's rather than our own? It is his prerogative to define "the tie that binds" rather than ours. When he does, the nature of Christian community is much deeper than mere gregariousness.

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." In these words, for one thing, we are told very directly that there is no racial boundary recognized within Christian community, nor any boundary of social class, nor any prestige for one sex above another. The tie surpasses these man-honored distinctions.

It was with amazement that first-century Christians recognized this truth, for the ancient world was rent by divisions as hard and fast as those that divide most of us on lines of caste and clan. It was their discovery that the Christ-faith was bringing them together across these human boundaries—a Roman centurion, a slave and a slave-owner at the same table, Jew and Gentile with the centuries' weight of careful religious distinction to divide them. "He . . . has broken down the dividing wall of hostility."

This is what will happen to us as we

(Continued on page 32)

Mr. Noyce, formerly minister of the United Church (CC) in Raleigh, N. C., is a member of the faculty of Yale University Divinity School in New Haven, Conn.

YOU too can share in this excitin

THEODC

African and American students stop work for lunch together at the Operation Crossroads—Africa work camp project in Prampram, Ghana.

AFRICA lies heavy upon the conscience of the white man today, for its history since his coming has been a sorry one. In his voracious appetite for new lands and wealth, and knowing that Africa was rich in resources, the white man seized it for his own selfish benefit. He removed gold, ivory, diamonds, rubber and cocoa. He carried its people into slavery, carved the continent into private domains and separated families and tribes by artificial boundaries.

But today Africa is rebelling. No more will it suffer the white man's indignities. What Britain's Prime Minister Macmillan has called "the winds of change" have blown into a full-scale hurricane. By the end of 1960 it will be possible to count the countries of Africa still under foreign domination on the fingers of two hands.

The full evidence of this hurricane and the tragedy of recent African history are at present most dramatically portrayed in the Congo, which on June 30 said "Enough!" to Belgium. However, the eighty years in which the professions, civil service, industry and trade were closed to the Congolese were no preparation for their new life of responsibility in freedom. All the frustrations, the degradation, the subhuman role forced on the Congolese have now spewed forth and the whole world has been shocked by the violence of the outburst.

In recent years an American minister, Dr. James H. Robinson of the Church of the Master in New York City, has been looking at the continent of Africa with increasing apprehension and concern. Recognizing that Africa stood at the crossroads of the world and that the world revolution was centering there, he saw the need for citizens of the United States to become better acquainted with the stirring continent. In 1958 he organized a student study-work camp project, which he called "Operation Crossroads—Africa." Its purpose was to demonstrate our respect for our African brothers, our concern for their dreams and plans, our desire to know them personally and creatively, and to symbolize our need for each other. Sixty students went to West Africa that year to live and work in six countries.

The experiment made such a dynamic impact upon both Americans and Africans that this past summer it was repeated and greatly expanded. One hundred and eighty college students spent two months in West Africa in one of the most exciting international experiments of our generation. Fourteen groups joined African students and townspeople in ten countries to build schools, churches, community centers, drainage ditches and other vitally necessary self-help projects.

Ghana was one of the ten countries visited. About the size of Oregon, it has been independent since 1957. It turned out to be a gracious and unique host. Although there was ample evidence of human exploitation in the past (the 330-mile shore is lined with twenty-four castle-forts built by the Portuguese, Dutch, Swedes, Danes and English, where slaves were kept before being shipped to the United States), today there is no color bar and very little tension anywhere in the country.

Enlightened colonial disengagement and dedicated missionary engagement have had a creative influence there. A frequent symbol on public structures is the piano keyboard, symbolizing harmony between black and white. And the mural on the Community Center in

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Mr. Braun is E and R chaplain at Pennsylvania State University, State College, Pa. Photos by courtesy of the author.

Information about the 1961 Africa Seminar may be obtained by writing to Herman F. Reissig, 289 Park Avenue South, New York 10, N. Y. (Approximate cost $2,500.)

Information about the 1961 work camps may be obtained by writing to Dr. James H. Robinson, 360 West 122nd Street, New York 27, N. Y. (Approximate cost $875.)

nternational experiment

BRAUN

Accra carries the caption: "Behold, how good it is for brothers to dwell together in unity."

But the most exciting aspect of the country is its movement. For some people time still moves slowly; sometimes it takes a bus two hours to go thirty miles because the driver and passengers stop to chat with friends along the way. But the nation as a whole is on the move. Ghana is looking forward to the time when it is no longer a separate entity but part of a United States of Africa or at least of a confederation of nations south of the Sahara. This is its national purpose. What a contrast to our United States where we live by our watches, hurrying to and fro—but where we as a country seem to have come to a standstill. We wonder what our national purpose is!

Our first work project was in the small fishing village of Prampram. There we joined Ghanaian students and villagers in making cement blocks, mortaring walls and raising a three-room schoolhouse to roof height in two weeks. We discussed international problems, ate Ghanaian food, slept on mahogany boards, danced to drum music, marveled at the way women can carry heavy loads on their heads without using their hands (and usually with babies tied on their backs). We sang and worshiped with the gathered church and rejoiced in the gracious hospitality and friendliness of everyone.

Of course, there were embarrassing questions also. The first two questions we were always asked concerned the U-2 incident and race relations in the United States. Whenever a plane flew overhead, some Ghanaian work camper would attract our attention, point upward and say with a twinkle in his eye, "U-2?" And we soon discovered that the primary (and often only) American news carried in Ghanaian newspapers dealt with what was happening to our Negroes.

For instance, one edition highlighted both the beating of several Negroes in the South and a record-breaking high jump of John Thomas, the U.S. record holder. We also found that Africans had a much different view of many events and relationships. To most Americans, NATO means an organization directed against communism. But to most Africans, NATO means colonialism—an organization directed against African freedom.

Our second work project was in the small village of Shia, eighty miles inland in the rain forest and cocoa farm

(Continued on page 33)

A "coconut break" provides a few moments of well-earned rest for young people after long hours of work in hot sun.

Dick English of Detroit, Joe Loomis of Battleground, Ind., and Godfrey Kodie of Ghana lift blocks into place for school wall.

ALFRED NEVIN SAYRES

The secret of man's freedom

TALK of freedom is everywhere in the air today. Nations—notably in Africa at the moment—are seething with man's struggle to be free from the bondage of imperialism without and of arbitrary dictators within. Even in so-called free lands everyone is eager to be free from some sort of restraint. Young people are itching to be free from parental controls. Businessmen would like to be free from the red tape of government rules and regulations. Labor is resolved to break away from the clutches of ruthless employers and soulless corporations.

Man's Nature

Servicemen call their time off "liberty" because it symbolizes a brief respite from military regimentation. Educators contend that pupils must have freedom in order to grow and develop their latent abilities. Churches chafe under the bureaucratic mandates of ecclesiastical organization and clamor to be free.

This current urge to be free is not something new. It is as old as Adam's resentment of God's ban on eating fruit from the tree at the center of the garden. It is man's nature to resist anyone or anything that impedes his movements or tries to make him go this way or that. He rebels against being held back or pushed around. This desire to be free accounts for many of the great crises of history—the swarming of the barbarians across the face of Europe, the blood bath of the French Revolution, our own war of independence, the Bolshevik revolt against the tyranny of the Czars and the current nationalistic resistance to colonialism in Asia and Africa.

Now what do we mean by freedom? At this stage in human history we ought to be able to understand this innate drive within us and our fellow men and to make the best possible use of it. We think we live in a highly enlightened age. We are heirs of the golden age of philosophy in Greece and of many subsequent centuries of study of men and nations. Science has been exploring the remote recesses of space and the marvelous mysteries of the atom and the molecule. Psychology has been probing the strange world of the conscious and subconscious mind. We ought to have some reasonable idea by this time of what it is to be free. When is the spirit of man free? What makes a free nation? Is there such a thing as a free church?

Anyone who thinks clearly will recognize a positive and a negative aspect of freedom. There is freedom *from* and freedom *to*. There is freedom from want and from fear and from the chains that restrict our movements. Want and fear and prohibitions imposed by our fellow men—deliverance from these is the negative aspect of our freedom.

On the positive side freedom is the right and opportunity to speak what is in our minds, to go where we will, to do what we wish to do. The right to work when and where we will, the right to choose men and women to direct our common life, the right to worship according to the dictates of our consciences—to enjoy these rights is the positive aspect of freedom, to which the negative aspect is always a means. Freedom from the fetters that bind us is always desired for the sake of freedom to pursue our chosen goals.

Important Distinction

An even more important distinction needs to be made in our thinking about freedom. Freedom may be limited by restraints and compulsions from without or by restraints and compulsions within. Those from without usually irk us most. The criminal is restrained by the iron bars and stone walls of his prison cell as a bird or animal is confined within its cage. The serfs on feudal estates of medieval Europe, the Negro slaves on Southern plantations, the peons on Mexican ranches were driven to their tasks by the lash in the hands of overseers (except where humane masters were better than the system) and the slave labor in the salt mines of

(Continued on page 22)

Each year the social action units of the denominations cooperating in the National Council of Churches put special emphasis on one area of social concern. From June 1960 to June 1961, attention is being focused on "Christian Responsibility for Freedom." This is the second article in this new study. The first, by Herman F. Reissig, appeared in the June 23 issue of the Herald.

Dr. Sayres is secretary and Professor of Practical Theology at Lancaster (Pa.) Theological Seminary.

Church Women Give Thanks Through Giving

FLORENCE BURGER

SOREN KIERKEGAARD, the nineteenth-century Danish philosopher and theologian, wrote a fable telling of a wild duck, which in its northward migration saw a flock of tame ducks feeding in the farmyard below. He flew down, became so engrossed in eating the corn and enjoying the aimless waddling about that he remained in the barnyard with the tame ducks.

In the autumn when the migrating season returned he heard overhead the rustle of the flock of his former fellows going southward. Desiring to join them he started upward, but his enfeebled wings lifted him only to the eaves of the barn and he dropped back into the barnyard with the tame ducks. So it was in the migrating seasons in the coming spring and fall. Having failed to exercise his wings, he found that they had become useless. He was now a tame duck.

Our calendars, the plans and preparations for special services and sharing projects in our churches, the advertising in our newspapers and over TV and radio all serve to remind us that the Thanksgiving season is fast approaching —a time in which we as individuals and as a nation are called to take stock of our many blessings and give thanks to God, "the giver of every good and perfect gift."

But upon sober reflection, I sometimes wonder whether we are not in danger of becoming like the wild duck. Our hearts and souls are so much at ease, so much indulged, we become so absorbed in our endless duties and so intent on "things" that even our prayers become a series of "I want," "give me," "please let me." We respond so feebly to the manifold blessings of God that our spirit of thanksgiving becomes grounded. And without a continuous spirit of gratitude in our hearts, life is lived on a very low level indeed.

"Thanks" and "giving" when joined together form the nucleus of spiritual power. But if we are to have this power we must carefully nurture the spirit of gratitude within our hearts and souls and minds by taking time daily to "mount up on wings" of praise and thanksgiving to God and then in grateful response to his goodness offer ourselves and our gifts to the service of Christ and our fellow men.

Let gratitude rise like incense
As each new day awakes.
With joy pressing at my throat,
I realize, another day!
A gift of life from thee!
Oh, let me live it fully
Glad for verdant earth, for sky and sea,
Grateful for work to do,
For friends and loved ones dear to me.
Lord, strip dull lethargy from my eyes
And let me see the wonders of reality.
Let common things glow with holy radiance
And every person be a child of God.
Let love illumine all my days—
Then, filled with gratitude,
I shall rise on wings of praise.

Sometime during the month of November many Congregational Christian and Evangelical and Reformed women will observe a special Ingathering and Dedication Service for the Thank Offering and Woman's Gift in their churches. The recommended service for 1960, "With a whole heart," was prepared jointly by Mrs. L. T. Schoen of Wells, Minn., stewardship chairman of the National Women's Fellowship, and the author, who is spiritual life chairman of the Women's Guild. Copies of the service of worship may be obtained from the office of the Women's Guild, 2969 West 25th Street, Cleveland 13, Ohio.

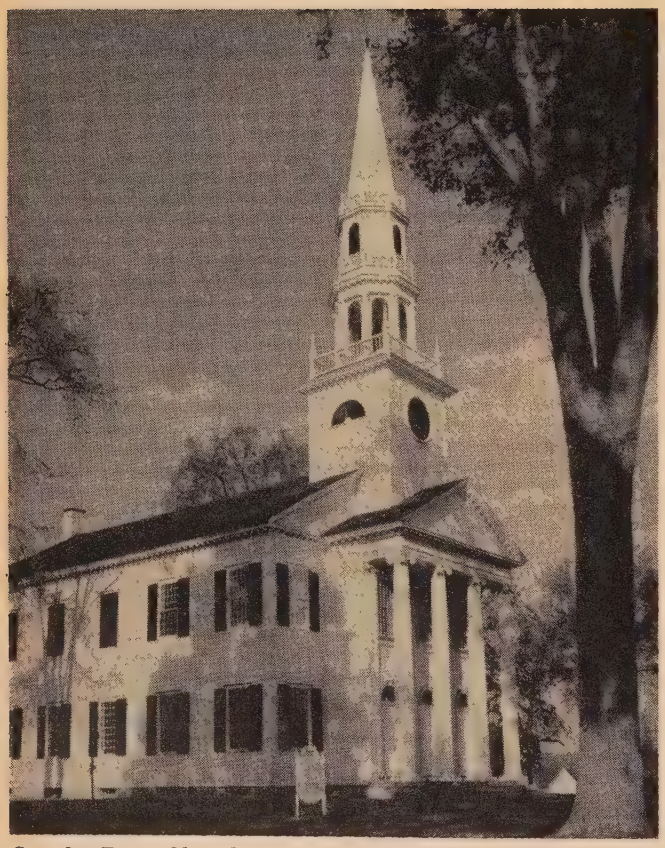
Many CC groups are using this service on Women's Fellowship Sunday. It is hoped that the service will challenge the women of the United Church of Christ to exercise their wings of praise and thanksgiving by participation in the Thank Offering and the Woman's Gift.

Florence (Mrs. Martin) Burger of Jamestown, Mo., is national spiritual life chairman of the E and R Women's Guild.

Copies of the service, "With a whole heart," may be obtained from the Women's Guild, 2969 West 25th St., Cleveland 13, Ohio. Price, 5 cents each; 25 for 75 cents; 50 for $1.00. The lines of poetry are from "Hold fast the good" by Parkhurst. Illustration by courtesy of CC Missions Council.

More churches vote on proposed

Historic Beecher church where 1801 Plan of Union was drafted and approved joins United Church of Christ



Stately First Church in Litchfield, Conn., points proudly to its historic heritage in New England Congregationalism.

A HISTORIC New England church took a history-making step when, on Sunday evening, October 9, the First Congregational Church of Litchfield, Conn., unanimously approved the proposed Constitution of the United Church of Christ, joining the growing list of CC churches that have taken this affirmative action. It thus fulfilled, in the thoughtful opinion of its members, its own richest and finest traditions. It thus expressed in our day the same lofty concern for the cause of Christ in the nation and the world that the forefathers manifested more than a century ago. The Litchfield church was "gathered" in 1721 when the town was settled. The first act recorded in the town's records was the calling of a minister. The man summoned was Timothy Collins, a graduate of Yale College where he had been a contemporary of the great Jonathan Edwards. Within three years the first meetinghouse, a simple, crude, unpainted structure, was erected.

The most noteworthy period perhaps in the history of the church was 1810 to 1826 when its minister was the Rev. Lyman Beecher, the "big gun of Calvinism," the "fountain of orthodoxy." One of the attractions that drew Dr. Beecher to Litchfield was the presence of Judge Tapping Reeve's Law School, reputed to have been the first such school in America. During Dr. Beecher's pastorate in the village amid the Litchfield hills several members of his celebrated family were born. Two of them were Harriet Beecher Stowe, author of *Uncle Tom's Cabin,* and Henry Ward Beecher, distinguished clergyman and champion of antislavery and woman suffrage.

Their mother, Roxanna Beecher, was buried one-half mile east of the town where her gravestone still stands. The building in which Beecher delivered his moving sermons was the church's second edifice and its site is today commemorated by the Beecher monument on which there is a bronze bas-relief of Harriet and Henry.

Three years after Dr. Beecher left Litchfield to become minister of the Hanover Street Church in Boston the present meetinghouse was erected. Today that meetinghouse, having survived several modifications and a restoration in 1929, is one of the most photographed

PROGRESS REPORT

Report of voting by CC churches on the proposed United Church Constitution

YES	95
NO	22
ABSTAIN	3
CHURCHES VOTING	117*

*abstentions not included

YES

Constitution

DONALD W. MORGAN

church buildings in the United States. The stately, graceful white structure of Greek revival design, impressively surrounded by century-old elms, quietly dominates Litchfield's spacious village green. The white box pews, the clear windows, the uncluttered lines and the high mahogany pulpit give mute but unceasing testimony to the heritage of New England Congregationalism and the Reformed tradition.

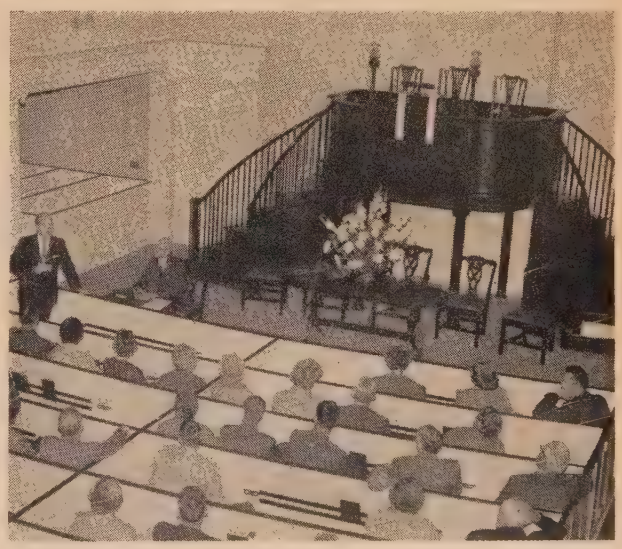
Still, one of the most significant events in the long and distinguished history of the church and the event that gives the action of October 9 particular point and meaning has gone unmentioned. In 1801, as students of American church history are aware, there was drawn up between Congregationalists and Presbyterians a document called The Plan of Union. Its purpose was to provide a more adequate number of missionaries for the rapidly expanding frontier to the west and it naturally involved the two denominations that were geographically and in temper nearest together—Congregationalists and Presbyterians. That Plan of Union stands as a landmark in our history and is evidence of an early sense of unity among the churches of young America. It suggests the measure of catholicity felt among informed members of Congregational churches of a century and one-half ago.

On June 16, 1801, the Plan of Union was considered and approved by the Connecticut General Association. A little-known fact is that that event took place in Litchfield with the Litchfield church as host. Thus, by its action on October 9 the church reaffirmed its own grand history, its own worthy heritage. It echoed the essential spirit of 1801 and testified that, despite the passage of time and generations, it is still a church that believes in union.

Conscious of this meaning and history, the members gathered for their church meeting. It is interesting to note that the moderator that evening, Karl Webster, is a member of one of the oldest families of Litchfield and the Webster family has been connected with the church for at least a century and one-half. True to historic Congregationalism, the gathering earnestly sought the leading of the Holy Spirit, earnestly sought to discern and reflect the will of Christ at this juncture of history.

When the vote was taken, it was unanimous. Everyone stood, not one remained seated. Appropriately, immediately following their meaningful decision they sang the Doxology.

This experience recalled to some of those present that at the dedication of the restored edifice on September 7, 1930, the Rev. Dr. Shepherd Knapp based his sermon on the text in *Haggai* 2:9: "The latter splendor of this house shall be greater than the former, says the Lord of hosts." It is pleasant, it is often inspiring to have a great history, but it is infinitely more important to live it, to fulfill it, to justify it in the present by grand and faith-filled deeds.



Litchfield church members give thoughtful consideration to the proposal that they join the United Church.

Mr. Morgan is minister of First Congregational Church in Litchfield, Conn. Photos by C. E. Morgan, Bantam, Conn.

BOOKS

AN AMERICAN DIALOGUE: A PROTESTANT LOOKS AT CATHOLICISM AND A CATHOLIC LOOKS AT PROTESTANTISM

By Robert McAfee Brown and Gustave Weigel, S.J. *(Doubleday & Co., $2.95)*

THIS IS an important book. Perhaps the most important thing about it is that it has been written. And the most valuable consequence would be that in many communities across our country clergymen and laymen would pick up and continue the dialogue between Protestants and Roman Catholics here urged and advanced by a Presbyterian teacher in a leading Protestant seminary (Union Theological Seminary, New York City) and a Jesuit in a distinguished Roman Catholic school (Woodstock College).

Nevertheless, this is not a sweet "after-all-we-all-believe-in-the-same-thing" kind of interfaith book. The writers make clear to and for their companions in faith that in order to be fruitful, dialogue must meet certain conditions—the readiness to speak *and* to listen, to trust the partner is speaking in good faith, to have a clear understanding of one's own faith, to revise his understanding of the faith of the other. But one of the conditions, too, is to be frank and fair about the differences as well as the matters that unite.

The writers not only exhort; they also exhibit this frankness. It is well for a Protestant to see how he looks to a critical but not hostile "outsider" like Father Weigel. So too it will do something for Roman Catholics and Protestants alike to have their ideas and attitudes exposed to the friendly, humorous but penetrating comment of Professor Brown. Thus it is highly instructive, after sharing Brown's Protestant strictures against papal infallibility, to read Weigel's warning about Protestant relativism. One feels the force of the former's lucid argument that the elevation of Mary (as in the dogma of the Assumption) undermines the essential Christian belief in the sole efficacy of Christ. Then one comes across the Jesuit scholar's equally earnest concern lest Protestantism "lose the substance" of Christian doctrine! The conversation is courteous, but neither speaker compromises his conviction.

At the same time, they point out some significant "areas of increasingly shared concern": the fact that conversations are already taking place, not only in this country but more deliberately in Europe; the increasing emphasis on biblical studies in both Roman and Evangelical circles; increased Protestant attention to the liturgical movement within the Roman communion; a growing interest in Protestant theology and history by Roman Catholic scholars; different but parallel ecumenical movements in each group.

The book is very timely reading during these last days of a Presidential campaign that has been clouded by Protestant misconceptions as to the real beliefs of their Roman Catholic neighbors and the irritation of the latter at being misunderstood, in part as a result of their self-isolation. Since these, however, are problems that call for long-range treatment, the book will on both counts be useful for a long time to come.

Huber F. Klemme
Associate director,
Council for Christian Social Action.

PUERTO RICO, ISLAND OF PROMISE

By Ruth Gruber *(Hill & Wang, $1.95)*

THIS IS a book that an adult or a teenager can read with pleasure and profit. And it is one that members of the United Church may find interesting because of the half-century CC tradition on the island. Ruth Gruber is well acquainted with Puerto Rico, its people, problems and hopes, and she tells the story of the island, past and present, in a style that is as refreshing as the daily newspaper.

Here one may learn about the island's history and the social, political, economic, cultural and religious life of these heart-warming people. When statistics are necessary or when quotations are given, they are presented in such palatable form that one feels the urge to journey to this jewel of the Caribbean to see and feel it all for himself.

Walter C. Giersbach
Secretary, Missions Council.

NEW ACCENTS IN CONTEMPORARY THEOLOGY

By Roger Hazelton *(Harper & Bros., $3.00)*

BOOKS on contemporary theology usually chart the direction of major trends—such as orthodoxy, liberalism, new orthodoxy and so on—and summarize the characteristic teaching of each school of thought. But this book is different. It surveys the main transforming influences that are changing the trends of contemporary theology and that may eventually create new schools of thought.

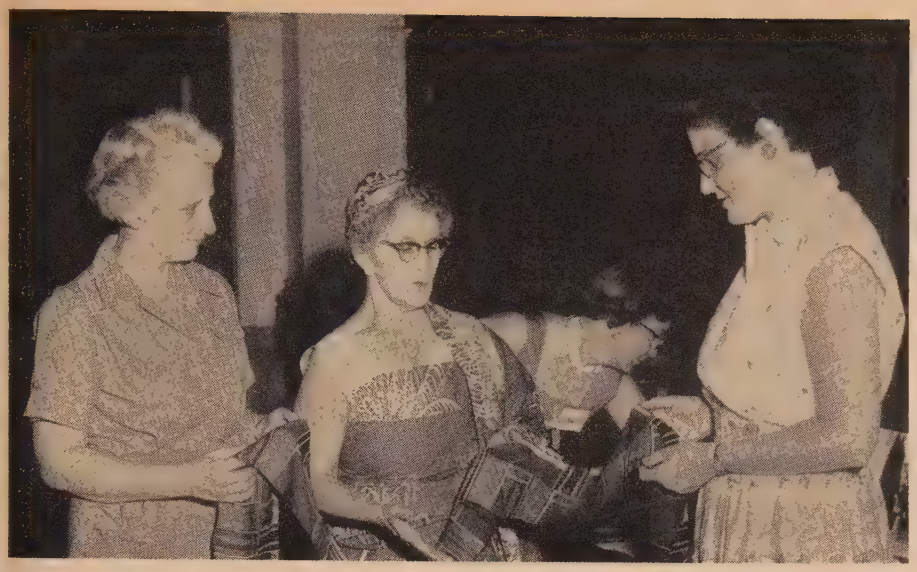
These influences are what may be called processes of confrontation. This is evident from the wording of the titles of the first two chapters, which are "Theology as conversation: with the arts" and ". . . with sciences and philosophy." We pause only to note the richness of Dean Hazelton's appreciation of the religious significance of the arts, and the fact that he includes both natural sciences and "sciences of man," both the analytic and the existentialist trends in contemporary philosophy.

In the other three chapters, the process of confrontation or dialogue is less obvious but just as real. "Theology as interpretation," ". . . as consensus," ". . . as invitation" really refer to three other dialogues between biblical and systematic theology, between different church traditions, between Christian witness and non-Christian questions. What is indirectly suggested by all five of these conversational approaches is that contemporary theology is becoming less concerned to establish complete "independence" from surrounding culture, and more concerned to establish beachheads of communication.

Not that Dean Hazelton sees no danger in this dialogic approach. Each of his five fields is sown with mines, which he prudently tries to detect and explode. His mixture of hopefulness and shrewd caution is the peculiar excellence of the book. No serious thinker should miss it.

Walter M. Horton
Professor of Systematic Theology,
Oberlin Graduate School of Theology.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.



Mrs. George R. Snyder (center) describes African dress to Women's Guild members.

E and R Guild shares methods with African women

MATERIALS, programs and ideas from the Women's Guild of the Evangelical and Reformed Church in the United States are reaching other women across the world—including African women in both Ghana and Togo. The "connecting links" are dedicated and able E and R women missionaries who know well both countries and both groups of women, their needs and dreams.

One of these missionaries, Grace (Mrs. George R.) Snyder, returned with her husband to Peki Blengo in Ghana last fall after conferring with American church women during her furlough. A speaker at the 1959 Women's Guild summer conferences, she interpreted African culture to church women here.

Since her return to Africa she has been applying techniques used in the United States to women's work in the Evangelical Presbyterian Church in Ghana and in the Togolese Republic. While her husband teaches at the Evangelical Presbyterian Seminary in Peki Blengo, Mrs. Snyder attends many women's conferences and directs leadership training for the Ewe women.

"If you could know the problems of illiteracy, the hesitancy of Togo women to express themselves, the general poverty, the superstition, the slowly developing courage of a few women who have caught a 'missionary zeal' to bring other women into understanding of Christian service, you would know that their reports are the work of really consecrated Christian women," Mrs. Snyder writes.

One of these courageous women, Mrs. Agama, reported recently for the North Central Presbytery that nineteen women's Bible classes, as the local church units are known, exist in her presbytery. District rallies, patterned in general after Women's Guild rallies, have been held in nearly all districts of the presbytery. At Botoku, where ninety-five class members were present, "all Bible class members from different places met and formed a long procession through the town."

At the Presbytery Conference held at Leklebi Duga women of the Duga Class, explained Mrs. Agama, "welcomed us with a play, the 'Prodigal Son,' much as guild members might in the United States." Many rallies at different places characterized work in the Southern Presbytery where classes have been "very active," according to Mrs. Dovlo, their reporter. "All the groups in the various districts have been active and this is shown by the contributions (the Evangelical Presbyterian Church is self-supporting) received this year on World Day of Prayer in which guild women participate strongly."

Difficulties due to lack of trained leadership in the Western Presbytery, Northern Area, were reported by Mrs. Akaba of that presbytery. She cited, however, a successful rally at Traviefe and also one at Ho. "We are now planning rallies for Waya and Abutia. On the whole, most of the classes are active and showing keen interest in their work. The classes of Ho, Kpodzi and Bankoe are playing their part in visiting the sick, praying for them and helping some of them financially."

Mrs. Rose Otu, reporting for the women of the South Central Presbytery, may not have realized she was describing a project such as the Women's Guild Department of Christian Social Action might sponsor when she wrote: "The districts report separately on their money-making projects and on the Christian service they do." One of their projects is a vegetable farm. "When they sell the produce, the money goes to the class. On the farm, different members take their turns at work. The older Bible class women who cannot work on the farm crack palm kernels and do some spinning too. Some women give money to the class but some give their labor because they have no money."

All World Day of Prayer contributions in Ghana and Togo, explains Mrs. Snyder, go into one fund that is divided percentage-wise for four projects the Evangelical Presbyterian Church women support. One of these is a scholarship fund for a native woman training to become secretary of women's work. "The need is very urgent," she adds, "for a missionary to give full time to this work." Since its beginning in 1946 when the Rev. and Mrs. Eugene E. Grau first went to Africa, the E and R mission in Ghana and Togo has become the second largest overseas post of the denomination. It now numbers forty-one staff members.

MARY P. HARRINGTON

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by Bruhl Studio, Tiffin, Ohio.

Biblical Sites Rediscovered

ASHKELON

Most of us enjoy digging into the past—turning over the remains of an earlier day and seeing how an older generation actually lived.

That in a sense is precisely what archeology is—the study of the life and the culture of the human race as disclosed by excavations.

In this series of brief articles our purpose is to suggest what the excavators at work in the Holy Land are contributing toward an understanding and exposition of the Scriptures.

WHERE Herod the Great built a senate house, where the Assyrians "came down like the wolf on the fold" to capture the Holy Land, where Crusaders defended the Christian faith against the Black Prince Saladin during the Middle Ages—this is Ashkelon on Israel's southern Mediterranean coast.

Archeologists find evidence that men have lived on this site for nearly four thousand years. Egyptian papyrus records tell of a siege of the city two thousand years before Christ. Over the centuries, Ashkelon was a Philistine stronghold mentioned in the biblical Samson story, a busy trading center for the Greeks, the residence of Herod's sister Salome and a fortress of the Crusaders. Few cities in the Holy Land boast such a colorful and varied past.

In Ashkelon today, amid the daily routine of this modern port town, history has come alive. Dramatic ruins from the city's past stand exposed to view, giving an impression of what life was like in centuries gone by. Nearby remains of a Crusaders' fortress still face outward to the sea. A visitor strolling through Antiquities Park in the lovely new Afridar section of the city sees colonnades from Herod's palaces and temples and synagogues from the time when Ashkelon was a trading and shipping port of call for the peoples of the Hellenistic world.

The mighty Israelite judge Samson is perhaps the best-known figure from the city's biblical past. In those days, in the twelfth century B.C., Ashkelon was one of five important cities of the Philistines, a non-Semitic people who strongly resisted Israel's efforts to settle nearby. Skilled in ironworking and fierce in battle, they terrorized the Israelite tribes for nearly a century with border raids into the Promised Land. It was in a period of Philistine expansion that Samson became a judge—a military hero—of the people of Israel.

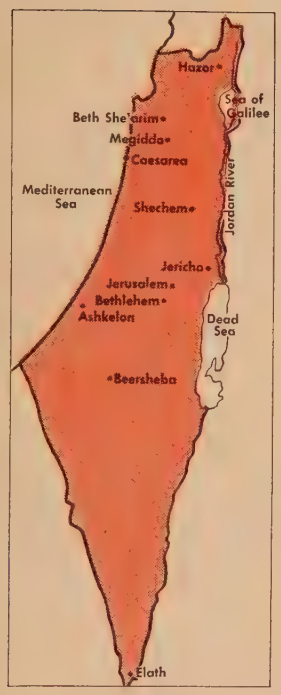
In and around Ashkelon, the exciting stories of *Judges* 13-16 were enacted. Samson's famous riddle confounded the Philistines until a beautiful Philistine woman discovered the answer and betrayed him. "And the Spirit of the Lord came mightily" upon Samson, the Bible tells us, "and he went down to Ashkelon and killed thirty men of the town, and took the spoil." Twenty miles to the northeast, in the valley of Sorek, Samson met Delilah and his downfall. But though he was betrayed, taken into captivity and blinded, he pulled down the temple of the god Dagon, confounding the Philistine enemy and opening the way for later victories for Israel.

Ashkelon entered the biblical record again after King Saul and his son Jonathan died during a fierce battle with the Philistines on Mount Gilboa. David mourned the death of his benefactor and

These stately colonnades in Ashkelon's Antiquities Park once lined approach-walk to senate house of King Herod the Great.

Roman figure carved in stone (center), Hellenistic vases and art objects suggest Ashkelon's rich and colorful past.

ity by the sea



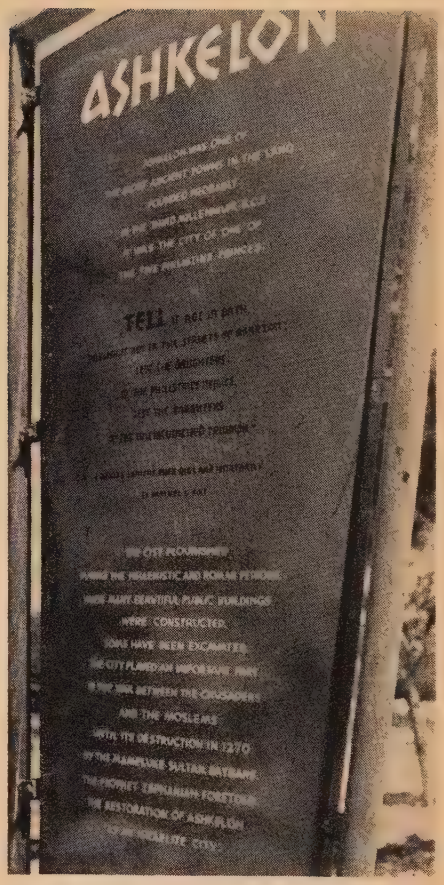
friend, crying: "Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice." And as king of Israel's united kingdom, David led the armies to push back the Philistines again.

When the Black Prince Saladin's Muslim hordes threatened Christian holy places in medieval Palestine, Ashkelon rose again to fame. On the low coastal plain outside the city, ruins of an important Crusaders' fortress can still be seen. Baldwin II captured the stronghold in 1154 in fierce fighting, for Ashkelon was "the bride of Syria" and "Syria's summit"—the key to control of southwestern Palestine. Saladin retook the fortress in two bloody battles and the Ashkelon stronghold eventually figured in the final truce of the war.

Ashkelon stood untouched by archeologists until the early nineteenth century, when an adventurous Englishwoman named Lady Hester Stanhope arrived in the Holy Land in search of "the romance of the East." Lady Stanhope, niece of William Pitt, settled in Ashkelon to live and explore. Excavating one day near the city, she unearthed a tremendous Roman statue—and though her Arab workers broke the figure while looking for gold they thought was hidden in it, archeological digging in Ashkelon had begun.

Accidental discoveries around Ashkelon during the next decades suggested that important archeological finds might be made in the area. Then in the early days of the British mandate in Palestine, English archeologists went to work in earnest to discover what lay beneath Ashkelon's soil. Soundings and trenches were dug to determine what ruins lay in strata below the ground. As Professor John Garstang and his colleagues began to clear the "Khirbet Ascalan" site, they unearthed rich treasures — Greek statues, a sacred fishpool of the Philistine goddess Derketo, the ruins of Herod's senate house with its colonnaded approach-walk. Twenty-eight feet below the floor level of the senate house the expedition found evidences of extensive Philistine ruins.

This presented a problem: should the significant Greek and Roman relics be dismantled and removed in order to allow access to the older site? Thus far, Ashkelon's archeologists have left the Greek and Roman buildings and statues standing free in the lovely park. However, amateur diggers every year make exciting discoveries. In 1957, for example, farmers in the Gaza Strip plowed up parts of a synagogue wall from the fifth century A. D., with mosaics of animals, birds and fruit. Coins found near the building permit archeologists to date it around the time of the Roman emperors Justinian and Tiberius. But the really ancient remains of the Philistine and even earlier cultures must await far more extensive excavations.



Signboard in Antiquities Park records biblical references to the city's history.

Ashkelon lives amid evidences of its past—yet it has a very lively existence in the modern world. Surrounding the serene monuments in Antiquities Park is modern Afridar, developed by South African Jews and settled largely by refugees who have entered Israel from all over the world since 1957. Near the old Crusaders' fortress stands Migdal-Gad, the industrial zone of modern Ashkelon, with its huge power station, railroad junction and artesian wells. Building on its four-thousand-year past, the city today recalls the biblical prophecy of Zephaniah so long ago: "The coast shall be for the remnant of the sons of Judah; they shall feed thereon. In the houses of Ashkelon they shall lie down in the evening, for the Lord their God will be mindful of them and restore their fortunes."

SARA KINNE

Miss Kinne is a member of the *United Church Herald* staff in New York. Photos by courtesy of Israel Office of Information.

The secret of man's freedom

(Continued from page 14)

Siberia today is a modern counterpart of that kind of chattel slavery. A more refined kind of bondage compels the factory worker, the sales clerk, the stenographer and many other workers in high places and low to crawl unwillingly from their beds and go to the loom, the counter or the office under the stern lash of necessity. "A man's got to eat" and bread is not cheap, so work he must, whether he will or no.

External Restraints

Other external restraints and compulsions govern all phases of our behavior. From infancy to maturity we are hemmed in by a variety of do's and don't's issued by our parents, our teachers, the government under which we live, the traditions and moral codes of our culture, even by the religions we profess. "You must" and "you must not" confront us on every hand. "Stop," says the red light at the intersection. "No dogs allowed," says the sign at the entrance to the restaurant. "Keep off the grass." "Mail your income tax return before April 15." "Thou shalt not bear false witness." These and many other admonitions confront us in all directions.

On the other hand we feel simultaneously certain restraints and compulsions from within. We have our own internal "stop" and "go" signals. We have urges to do and we have checks that hold us back. Many of these urges and checks are inborn. There are physiological and psychological appetites to eat and drink, to explore, to communicate with one another and to share our experiences. There are also fears and displeasures that put on the brakes and stop us in our tracks.

What complicates the problem is the conflict between the restraints and compulsions imposed on us from without and those that originate within us. When we have the urge to eat and someone stops us from eating, we are not free. When we want to pick up our possessions and travel and someone puts up a sign *Verboten* at the border or the State Department refuses us a passport, we do not feel free. When we admire the laurel in the mountains and want to take some for our own rock gardens, the law forbids it and we are not free.

Our basic difficulty in the struggle for freedom is trying to reconcile the pressure of external authority with our inward yearning to be free and independent, and our failure to effect this reconciliation is due in large part to our false notions of freedom. Many persons interpret freedom too individualistically. They think of freedom as an absolute. When they say that we live in a "free country," they think that means they can do as they please. They think that freedom of speech entitles them to say whatever they want whenever they feel like it. They look upon all laws and regulations as invasions of their liberty.

The fact is that there is no such thing as absolute independence. We are created to be interdependent, not independent of one another. Robinson Crusoe was not the freest man in the world when he had a desert island to himself with no one to hamper his freedom of movement. He came a step nearer to freedom when he discovered Friday and learned to get along with him by sharing in the common life for which we are fashioned. The gravest mistake a man can make is to rely upon his own power and wisdom. By so doing he debases the image of what he was designed to be—a child of his Creator-Father and a brother to all the rest of the human family.

True Self-Control

The secret of a man's freedom is to submit to the laws of his nature—to subject himself to the will of Him who made him what he is. No man is capable of absolute self-control. The only true self-control a man can achieve is submission to the control of his true self, which means surrender to God's will for him.

This is what Jesus meant when he told his disciples that if they could know the truth, the truth would set them free. Jesus himself was the truth—the truth about men and what they are meant to be. He put the same thought in other words: "If the Son shall make you free, ye shall be free indeed." When the spirit of Christ is given the control in a man's life, he achieves the only kind of freedom that is worth talking about, the kind on which all other freedoms depend.

When Paul stopped resisting the summons of that Christ and became his willing slave he was set free from the bondage of the law that theretofore had bound him as in a strait jacket. He was released from his old fetters and went about as a servant of Christ, inviting all men to be free from the yoke of bondage and to share the wondrous liberty he had found in Christ.

This is what George Matheson meant when he wrote those superb lines of self-surrender: "Make me a captive, Lord, and then I shall be free. Force me to render up my sword and I shall conqueror be."

Such surrender sets a man free from the outward restraints and compulsions of civil and moral codes, because he is above them and ahead of them. His submission to the spirit of Christ brings him in subjection to the only law that counts—the law of love to God and neighbor.

Higher Controls

Thenceforth he keeps his dog on a leash, not for fear of being fined but because he has regard for his neighbor's children and shrubbery. He pays his taxes without complaint, not because he must but because he shares willingly in the cooperative enterprise of keeping the peace and promoting the common welfare. Not fear but love is his driving power. He is motivated by an inner will to give himself to his neighbors and to help them become what they were meant to be—brothers and sisters in the family of God.

Can a church be free? Yes, of course—but only in the measure that its corporate life is subject to these higher controls, in the measure that its purpose is the cure of a sick world, in the measure that it seeks not to save its own life and to secure its property and prestige but to save men and women from the bondage of sin and selfishness, in the measure that it works with other churches of whatever label in the common enterprise of the kingdom of God. Such a church, it goes without saying, is composed of free men and women, servants of Christ and of their fellow men, who are ahead of all other laws because they are bound by the law of love.

And what about a nation? Is there such a thing as a free nation? Do we really live in a free country? Only in a very limited degree. We only dream of freedom, for we are still committed to policies of national security and self-interest. But dream of it we do, for our better national self wants to "share our surplus" and to "save the children" of the world. The will to save other nations from starvation, ignorance and disease wrestles with the will to save ourselves and "let the devil take the hindmost." Our nation's better self refuses to be crushed by its baser self. "Something there is" within us "that doesn't love a wall" between us and our neighbors, and that something will have the walls down sooner or later—not by means of atomic bombs but by the irresistible impact of love, good will and mutual understanding. Then we will have the free world for which we yearn.

What do you mean by freedom? To me freedom means my emancipation from the fetters of man's laws without and my evil desires within by the working of Christ's spirit of brotherly love within me. For that basic freedom let us all strive and pray.

Church World Service appeals to women of the churches to clean out their closets this fall to help fill the desperate need abroad for clothing for the winter. Most wanted are men's heavy and light garments, children's clothing, infants' wear, blankets and bags of shoes. Clothing should be sent to C.W.S. centers at New Windsor, Md.; Nappanee, Ind.; 919 Emerald Ave., Modesto, Calif.; 4165 Duncan Ave., St. Louis 10, Mo.; or 110 E. 29th St., New York 16, N. Y.

LETTERS

Paarl, South Africa

TO THE CO-EDITORS:

Your renewal notice caught me somewhat by surprise—time seems to go so quickly! Please renew at once.

I have no hesitation in saying that I believe the *Herald* is the finest church magazine I have ever read. It brings to us here in South Africa a breath of fresh air from the wider world, and in the tensions that surround us it is a valued antidote to narrow parochial judgments and a sense of isolation.

I may say that the articles that have dealt with the situation here have been sane and well-informed, virtues not easy to preserve in a situation as emotionally charged as ours. Congratulations!

Kenneth C. Rutherford
Minister,
Paarl Congregational Church.

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Greenfield, Mass.

TO THE CO-EDITORS:

If John Calvin could somehow be reincarnated I am sure that he would immediately begin plotting for the writers of the United Church Curriculum the same fate he plotted for Michael Servetus, for both have committed the heresy of humanizing our Lord at the expense of taking seriously his divinity.

According to Carolyn Goddard, who writes in your October 6 issue in response to a letter from Mrs. Helen H. McDonald of Mystic, Conn., the United Church Curriculum for 3-year-olds is designed to enable them to have "a beginning experience of Jesus" referred to as "a real person and friend." Only once in the Gospels is Jesus referred to as a friend: "Behold . . . a friend of tax gatherers and sinners!" There is no disputing the fact that Jesus was the friend of many people and so we should teach him to our children; but Jesus was also called Lord and his chief gift is not friendship but Lordship! When Jesus said to Peter ". . . who do you say that I am?" Peter did not reply "you are my friend, my buddy," he replied, "You are the Christ, the Son of the living God."

When we emphasize to our children the friendship of Jesus at the expense of his Lordship, faith in him can easily degenerate into a mushy sentimentality. Lordship and not friendship is the theme of the Christian gospel. "He that is a searcher of my majesty shall be overpowered by its glory" *(The Imitation of Christ)*. And after all, if one is honest and frank about it, how can we take a historical figure such as Jesus who died nearly two thousand years ago and attempt to make him "a real person and friend" of 3-year-olds? How can the 3-year-old mind, which thinks primarily in concrete terms and in terms of immediacy, adequately comprehend the meaning of friendship with a historical person? The church is not so much interested in the man of Nazareth as it is in the man of Nazareth who became the risen Christ.

It would seem to me that it would be better to present Jesus as the church has historically presented him: the person in whom God our Father has revealed himself to men and who lives on in his church of which he is the head. It would save pastors a lot of trouble in the later training of children for church membership and Christian responsibility if the writers of church-school curriculums would present Jesus in a manner consistent with the historic teaching of the church.

Arthur W. Shaw
Minister, First Congregational Church.

I would take issue with most of the theological and educational statements in Mr. Shaw's letter. I do agree with him that Jesus Christ is Lord. But how can Mr. Shaw or I or anyone else teach "Lordship" to 3-year-olds?

Later Mr. Shaw points out that the 3-year-old mind cannot "adequately comprehend the meaning of friendship with a historical person." This is true. But the 3-year-old does have some concept of persons. He has some concept of friendship. He has some grown-up friends—teachers, baby sitters, neighbors. He has had experiences of acceptance and rejection. Therefore, we can use the story of Jesus and the children to make a small *beginning in helping the child to know Jesus. There is no such basis in the child's experiences or capacities for introducing the abstract concept of Lordship. It does not follow that because Peter, an adult, after a period of close association with Jesus of Nazareth, recognized Jesus as the Christ, that children can make this leap of faith.*

Mr. Shaw seems to ignore the facts of growth and learning. An infant is born with the potential capacity for abstract thinking and spiritual relationships, but it takes years of slow development to begin to achieve this potential. In Christian education we have to reckon with the facts of developmental growth and learning processes. Just as the disciples knew Jesus as a man before they knew him as Lord, so must children come to know Jesus as friend and teacher, revealer of God, before they will commit themselves to him as Lord and Master.

The point of view of the United Church Curriculum is that the task of Christian education is to "stimulate the spiritual growth of each individual in relation to his physical and mental capacities in order that he may consciously commit his life to God as we know him in Jesus Christ and may continue to grow in his ability and desire to make decisions in the light of his professed faith."

Carolyn Goddard
Editor of children's publications,
CC Division of Christian Education.

★

Hyndman, Pa.

TO THE CO-EDITORS:

I am deeply concerned that some protest be made in the name of all that is human in opposition to the continuation of what is often termed the "manly art of self-defense." . . . this situation has been overlooked by most ministers and church papers. Each year more and more deaths occur in the prize ring. . . .

John B. Zinn
Pastor, Hyndman-Wellersburg Charge.

★

Passaic, N. J.

TO THE CO-EDITORS:

In the interest of fair play, shouldn't the *Herald* publish the photos of both candidates? By innuendo and by indirect strategy you seem to lend your influence in the October 6 issue to the support of Senator John F. Kennedy, using his picture on pages 7 and 29. . . .

Theodore W. Boltz
First Congregational Church.

Reader Boltz obviously misunderstood the intent of the editorial and of the news item in the October 6 issue.

The purpose was to remind readers that a Roman Catholic, if duly elected, has a constitutional right to hold public office in our democracy. Article VI of the Constitution is unequivocal: ". . . no religious test shall ever be required as a qualification to any office or public trust under the United States." We believe in the Constitution and we are unalterably opposed to the religious bigotry so rife in certain quarters of our country today. avm

★

Lemon Grove, Calif.

TO THE CO-EDITORS:

Your editorial "Crusade of intolerance" in the October 6 issue deserves nationwide publicity. Nowhere has the problem of intolerance in the coming national election been stated so succinctly nor its dangers so clearly pointed out.

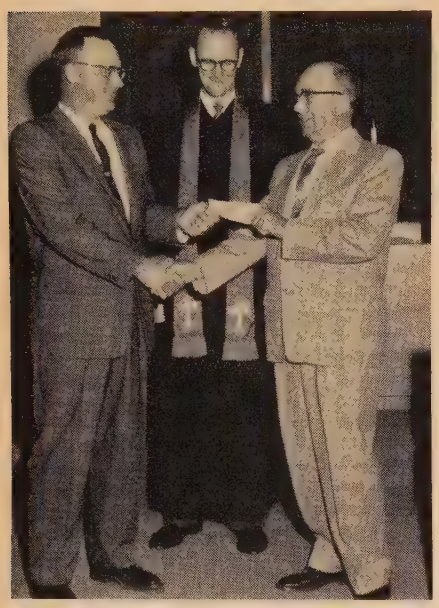
In a day when the American press seems so often to have only one voice, and that on the side of bigotry and half-truth, I say, God be praised for men who will speak the truth. It is not a popular attitude.

Please renew my subscription!

Mrs. E. Walter Smith
Lemon Grove Congregational Church.

NEWS WITHIN THE UNITE

IOWA CHURCH SHARES CENTENNIAL GIFT



When members of St. John's United Church of Christ (E and R) in Tipton, Iowa, made preparations to celebrate their congregation's centennial, they set a double goal. One was to wipe out the debt incurred in remodeling their church building. The other was to help another less fortunate church construct a new building. St. John's is a predominantly rural congregation with fewer than 300 members.

Since the Church of Christ in Japan was also celebrating its centennial during the same year, St. John's members asked the E and R Board of International Missions to put them in contact with a congregation in Japan that needed help and encouragement. Soon they were in correspondence with the Rev. Yoshio Nomachi, pastor of the church in Takamatsu on the Island of Shikoku. The Takamatsu church had been totally destroyed during the war and the congregation has had to carry on its work in a temporary prefabricated structure. A goal of $1,000 was set as a centennial gift, to be divided equally between St. John's in Tipton and the Church of Christ in Takamatsu. To meet this goal, a self-denial period of one hundred days was set aside in early summer.

At the ingathering service, Mrs. Clifford Glick, a Japanese woman, and her two daughters who live in Tipton presented a program on Japan. Later, the Rev. Myron W. Ross, E and R missionary to Japan at home on furlough, showed pictures of his work with the young people there.

Highlight of the centennial celebration was the presentation of a check for $500 to the Takamatsu church. Photo shows Paul Reuter *(right)*, centennial gift fund treasurer, presenting a $500 check to Stanley Maurer, centennial chairman, with the Rev. Arthur R. Stratemeyer, St. John's pastor, looking on.

JUNIORS FURNISH PASTOR'S STUDY IN AFRICA

Missions, missionaries and "second-mile living and giving for God" have always been major emphases in the Junior Department of Emmanuel Congregational Church, Watertown, N. Y., according to Mrs. James C. Norton, Junior Department superintendent. Photo shows some of the results of the mission study projects during the past year.

Africa was not an altogether new theme for the juniors, for in 1957 and again in 1958 they sent $100 from their "second-mile giving" Lenten offering for the care of a child at the Willis F. Pierce Memorial Hospital at Mt. Silinda in Southern Rhodesia.

This year the Lenten offering was used to buy furniture for the minister's study in the newly built church at Chikore, Southern Rhodesia. The suggestion for the project came from Superintendent John C. Henrich of Chikore who reported that the Rev. Simon K. Mundeta, pastor of the Chikore church and a dedicated African minister, had never had a study of his own before. Children of the Primary Department joined the juniors in the Africa project, and together they raised more than $100. The photo shows James Lewis *(second from right)* sixth grade, with the model he made of the Chikore church. Jana Sprague *(left)*, fourth grade, holds the sign that tells where the money is going. Doreen Chisamore and Philipp Jenkins, fifth grade, hold a poster illustrating the foreign mission theme for the past year.

KELLOGG'S STEEPLE IS LANDMARK FOR SEAMEN

For nearly a century the seamen of Harpswell Neck and the surrounding islands in Maine have taken their homeward bearings from the steeple of the beautiful Kellogg Congregational Church at Harpswell Center *(see photo)*.

More than 100 feet tall, the steeple is by far the highest point in town. The pride of the parishioners in their lovely edifice inspired a moral rebuke from the Rev. Elijah Kellogg, in whose honor the church was named. Shortly after its completion in 1843, he admonished members of the congregation to look to their increased responsibility rather than to give way to admiration of their "elegant and commodious place of worship." The Rev. Mr. Kellogg, a graduate of Andover Theological Seminary, was minister of the church from 1844 until his death in 1901.

Precaution against pride may be partly responsible for the anonymity of the designers and builders of the graceful structure. Church records tell only that the plans were drawn by professionals. It is known, however, that the beautiful doorway was the work of Moses Bailey, a master joiner of West Harpswell.

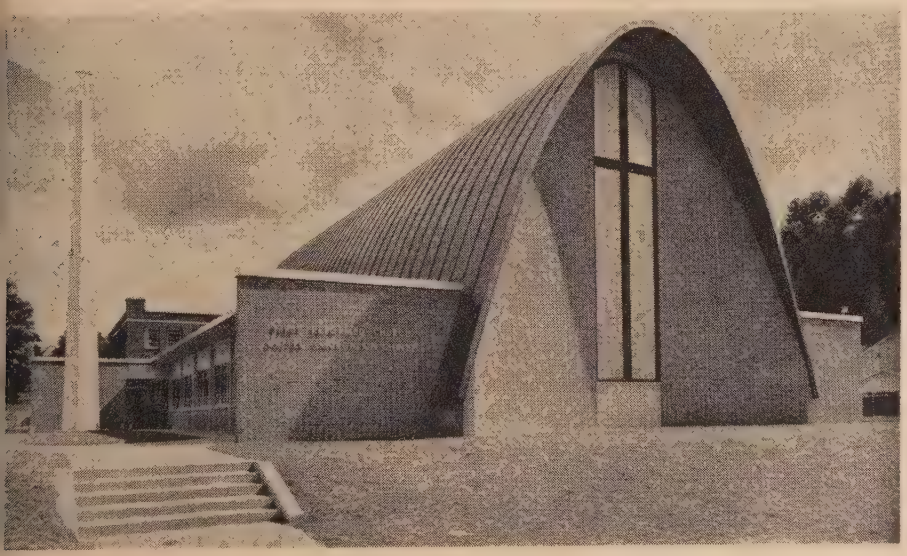
The Rev. George S. King, now retired at North Harpswell, served the parish for seventeen years and greatly enlarged its membership. The last permanent minister, the Rev. Harold R. Coleman, retired last year. Now the Rev. James Herrick of Bailey Island serves the Kellogg pulpit, aided by ministers who visit this popular Maine-coast vacation area during the summer season.

Recently the towering steeple was repaired at a cost of $5,000—more than the original outlay for the entire masterpiece a century ago. (Material for this report was furnished by *Down East* magazine and is used here by permission.)

NORTH CAROLINA CHURCH CHOOSES PARABOLIC DESIGN

First United Church of Christ (E and R) in High Point, N. C., departed radically from architectural patterns prevalent in its area when it decided upon a parabolic arch design for its new sanctuary. Photo shows the completed building together with the free-standing 65-foot spire.

Erected at a cost of $200,000 including furnishings, the new air-conditioned sanctuary has a seating capacity of 360, exclusive of the choir stalls. The chancel is altar-centered, with a divided choir. Off-street parking for 100 cars is available.



Dr. Banks J. Peeler of Concord, N. C., vice president of Southern Synod, was the preacher at the dedication service. The Rev. Richard A. Mensendiek, First Church pastor, conducted the service and Dr. Harvey A. Fesperman, president of Southern Synod, offered the dedicatory prayer. At a community service held in the afternoon Dr. A. Odell Leonard of Lexington, N. C., was the speaker.

Dedication celebrations also included a confirmation service at which a class of new members was received, a youth banquet at which the Rev. Allen L. Rohrbaugh of Thomasville, N. C., was the speaker and a service of Holy Communion on World-wide Communion Sunday.

First Church at High Point was established in 1901 as a mission sponsored by North Carolina Classis of the former Reformed Church in the United States. The present building is the congregation's third house of worship.

Continued on next page ➧

SUPERINTENDENTS AND SYNOD PRESIDENTS MEET

Office of Communication

Dr. Fred Hoskins, minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ, has been the speaker at several recent gatherings of CC conference superintendents and E and R synod presidents in various parts of the United States.

Conference staff members of the six New England states and New York (*see photo*) met in Newbury, Vt., September 16 and 17 for a series of discussions with Dr. Fred Hoskins. Photo shows *(seated, left to right)*: Cornelius E. Clark, Dr. Hoskins, Max H. Webster. Standing: R. Vernon Lawson, William M. Thompson, Frederick W. Alden, Albert J. Penner, James F. English, Philip G. Scott, Walter R. Greenwood, Kenneth D. Beckwith.

Commenting on the importance of CC churches and E and R synods' voting on the proposed Constitution of the United Church of Christ, Dr. Hoskins said that "the great majority of Congregational Christians have all along considered themselves spiritually a part of the United Church . . . but the only way a church can be included on the roll of the United Church and so continue in the main stream of American Congregationalism as it engages in the exciting new venture in ecumenicity is by its own action." By approving the Constitution a local church demonstrates its desire to become a part of the United Church, he said.

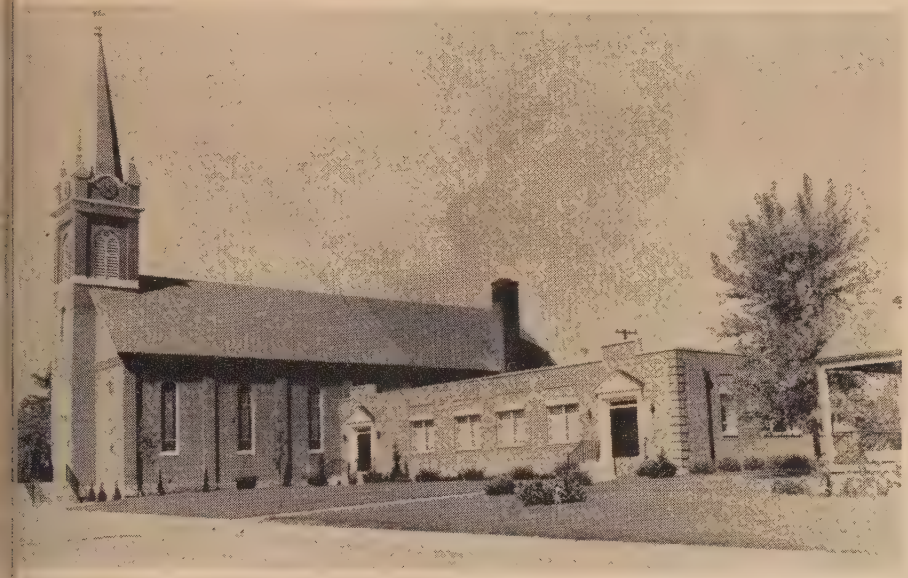
JUNIOR DEACONS' PROGRAM IS LAUDED

Two years ago the diaconate of First Church of Christ (CC) in New Britain, Conn., inaugurated an experimental junior deacon program that has fully proved its worth, according to the Rev. Robert W. Bermudes, one of the church's ministers. "There is no doubt in my mind," said Mr. Bermudes, "that a junior diaconate can be a significant ministry and education not only for the young men involved directly but for the young people of the church, the adults and the minister."

The plan was born of a concern that many of the most able senior-high-school boys and girls attend private schools elsewhere, thus depriving the church of a source of leadership for this age group. Started two years ago, the program now includes six boys who meet regularly with the minister for study and discussion of books chosen by the boys. Last year they read J. B. Phillips' *Making Men Whole* and *Plain Christianity*. At their meetings they share their common concerns—problems that arise from the boys' experiences in Pilgrim Fellowship or school or home. This year they are reading aloud and discussing *Death of a Salesman* by Arthur Miller. The study continues until May, when the senior deacons who have been appointed as the boys' advisers join them on two evenings and participate in the discussion.

At the urging of the boys, two successful campaigns of evangelism have been carried out with potential church members of high-school age in mind. The group has also been responsible for planning and carrying through four stimulating and creative retreats for young people and has taken the initiative in setting up successful conferences between teen-agers and their parents. During their training period the boys prepare the elements for Holy Communion. After their installation they assist in distributing the elements to the congregation. "The program strengthens our total youth activities," Mr. Bermudes comments, since the boys involved have moved into leadership roles in church projects involving other young people.

PIONEER ILLINOIS CHURCH OBSERVES ANNIVERSARY



ZION United Church of Christ (E and R) in Millstadt, Ill., is marking its 125th anniversary year with a program of guest speakers and special events that is continuing throughout 1960. Guest speaker on January 17, the actual anniversary date, was Dr. James E. Wagner, co-president of the United Church of Christ. Speakers at other services have included Dr. Gerhard A. Friz of Columbia, Ill.; the Rev. Helmut R. Friz of St. Louis and the Rev. Adolf Friz of Milwaukee, whose stepfather, the Rev. Paul Wendt, was Zion's pastor from 1904 to 1924; the Rev. A. E. Limper of Mayview, Mo., the only former pastor now living; the Rev. Paul E. Schoppe of Moro, Ill., whose father was a parochial-school teacher at Millstadt; and Dr. Edwin T. Dahlberg of St. Louis, president of the National Council of Churches. On Laymen's Sunday the speaker was Otto Knauss of Evansville, Ind., whose grandfather, the Rev. Jakob Knauss, was pastor in Millstadt from 1846 to 1866.

Zion Church was founded in 1835 by the Rev. J. J. Riess, who had been sent to the Midwest from Germany by the Basel Mission Society. In 1840 he joined with five other ministers to organize the *Kirchenverein des Westens* (Church Society of the West), which became the Evangelical Synod of North America, one of the two branches of the E and R Church. The Rev. Armin J. Maronn is the pastor.

REMODELED SANCTUARY DEDICATED AT AUBURN, N. Y.

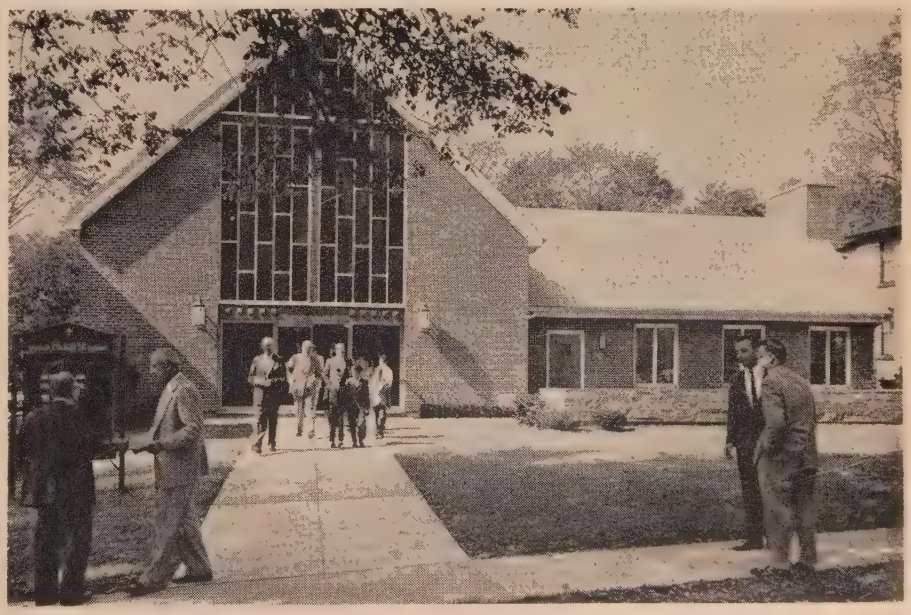
ST. LUKE'S United Church of Christ (E and R) of Auburn, N. Y., has completely transformed the appearance of its church building through the construction of a new front and the remodeling of the interior, at a cost of $110,000.

During the period of remodeling, the congregation held its services in Willard Memorial Chapel on the historic campus of Auburn Theological Seminary, which is almost adjacent to the church property. Auburn Seminary is a Presbyterian school now associated with Union Theological Seminary in New York City.

When St. Luke's was erecting its original church building in 1881, the congregation conducted its services temporarily in the old seminary grounds, and through the years a close relationship between the seminary and the congregation has been maintained. When the late Dr. William J. Hinke, a minister in the former Reformed Church in the United States and an authority on its history, was professor of Semitic languages and religions at the seminary, he was often a guest preacher at St. Luke's. The present pastor, Dr. Ralph A. Philbrook, is an Auburn graduate.

Appropriately therefore, Dr. Harris B. Stewart, treasurer of the seminary and secretary of its board of directors, delivered the sermon at the recent rededication service. The sanctuary has been extended about fifteen feet, increasing its seating capacity from 300 to 360. The walls and ceilings have been painted, the choir loft remodeled and offices for the church secretary and for the pastor created. In the basement a church-school secretary's office, five additional classrooms and additional rest-room facilities are provided.

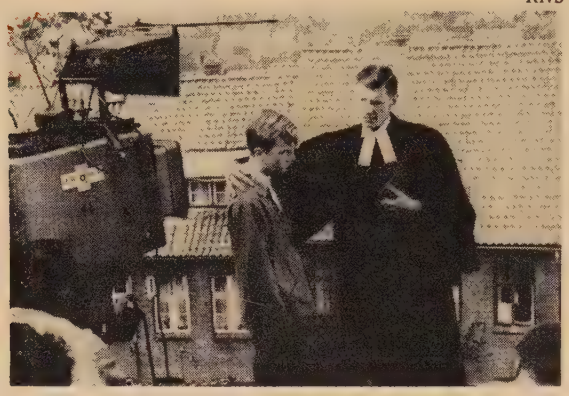
This month St. Luke's is sharing in the ordination of one of its sons to the Christian ministry. He is Peter D. Knaul, a 1960 graduate of Andover Newton Theological School, who has been called as associate minister at Faith United Church of Christ (E and R) of Milwaukee, Wis. St. Luke's subscribes to *United Church Herald* for all its members.



NEWS of the WORL

CHRISTIANITY AND COMMUNISM FILM COMPLETED

RNS



FILMING has been completed on a full-length motion picture tentatively titled "In My Father's House," which shows the struggle of Christianity against Communist pressures in East Germany. The film, intended for commercial distribution, is sponsored by Luthera Film Associates—the same group that issued "Marti Luther"—and has been made in both English and Ge man versions. L.F.A. is a cooperative group includin the National Lutheran Council and several Luthera churches in America. Production is by Louis de Roche mont Associates.

The story, written by Allan Sloane, concerns a Luther an pastor and his opposition to communistic pressure to win the youth of the country. The other major char acter in the drama is the pastor's son. Michael Gwynn— British actor with much experience in films, stage an television—is cast as the minister. The boy is played b Christian de Bresson, a 15-year-old French youth wh has spent most of his life in New York City and ha appeared in off-Broadway stage productions. Phot shows a scene in which the boy discusses some of hi difficulties with his father. Most of the action was filme in the small West German city of Moelln.

THEOLOGICAL CENTER ESTABLISHES NEW PROFESSORSHIP

A $90,000 grant received by the Interdenominational Theological Center, Atlanta, Ga., from a donor who wishes to remain anonymous, completes the first million dollars of the center's drive for an endowment fund of two million dollars. President Harry V. Richardson, in making this announcement, states that this phase of the drive for endowment funds was completed fully two years ahead of schedule and enables the center to begin work on raising the second million.

The $90,000 grant is being used to establish a professorship in the sociology of religion. Dr. Samuel C. Kincheloe *(see photo)* will be the first professor to fill this post. Dr. Kincheloe recently came to the center from an outstanding career as professor in that field and as director of the Bureau of Research and Survey at Chicago Theological Seminary, followed by five years as president of Tougaloo Southern Christian College. He is an ordained minister in both the Congregational Christian and the Disciples of Christ churches. He has served as chairman of the American Missionary Association and as a member of the executive committee of the CC Board of Home Missions.

Another Congregational Christian clergyman has been called as visiting instructor in homiletics. He is the Rev. Homer C. McEwen, minister of Atlanta's First Congregational Church. Mr. McEwen serves on the National Advisory Committee for Urban Church Work of the CC Board of Home Missions and the board of trustees of Dillard University, New Orleans, La.

VIDE CHURCH

WORLD COUNCIL OF CHURCHES' PRESIDENT DIES

RNS

TRIBUTE to the late Dr. John Baillie of Edinburgh, Scotland, as "one of the most trusted and influential leaders of the ecumenical movement" has been paid by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. Dr. Baillie died after a long illness. His age was 74.

A native of Scotland, Dr. Baillie came to North America following World War I and from 1919 to 1934 held various professorships at Auburn Theological Seminary, the University of Toronto and Union Theological Seminary, New York City. From 1934 until his retirement in 1956 he was professor of divinity at the University of Edinburgh.

Dr. Baillie was a delegate to both the Amsterdam and the Evanston assemblies of the World Council of Churches and at the latter was elected one of the six presidents of the World Council. Photo shows him standing *(second from right)* with the other presidents at the moment when Bishop G. Bromley Oxnam *(center)* was ready to declare the second assembly ended.

Dr. Baillie was the author of many books, among which his *Diary of Private Prayer* is perhaps most widely known. He had received numerous honorary degrees.

GERMAN MINISTER SERVES DIVIDED PARISH

RNS

IN THE ill-fated village of Gross-Glienicke, some twenty miles from Berlin's Brandenburg Gate, a divided flock hears the same sermon. It is preached by Wilhelm Stintzing, a 44-year-old Evangelical pastor who has the dubious honor of manifesting the tragedy of Germany's political division.

Every Sunday Pastor Stintzing travels twenty-five miles to carry out clerical duties to parishioners who are actually only yards apart. The girl in upper photo, standing in Western sector, can easily see the village church that is in the Soviet sector.

Before the war it took Pastor Stintzing about twenty-five minutes to go from one end of the village to the other—on foot. Today it takes him three times as long —by bicycle. For at Gross-Glienicke there is no opening in the "Wooden Curtain" and the nearest border crossing-point is twelve miles away, at Staaken. So the pastor has to cycle nearly twenty-five miles twice a week to serve both parts of the parish.

Apart from their Christian faith, there no longer exists any tie between the people who live on either side of the border. They have different currencies. They cannot visit each other. They cannot even talk to each other on the telephone because the Soviet Zone authorities many years ago cut off all communication.

The "Chapel of the Good Shepherd" *(see lower photo)*, in the Western sector, was built since the war. It has a thatched roof, stained-glass windows, plain wooden beams and smooth whitewashed walls.

What Has the Christian Faith to Say?

(Continued from page 5)

the complexity of our problems. And it should enable us to accept whatever befalls us because of our sin or the sin of others and to live for the day ahead. In times like these this is no mean accomplishment. It may not be as satisfying as being given a blueprint by which to live, but it is more dignified.

We can say more than this, however. In concrete situations it may be perfectly obvious to a Christian that there is only one way for him to act and still maintain the integrity of his faith. We may assume that the more deeply immersed he has become in his faith, the more clearly he will see what he is called upon to do. He will know that there is one way, and only one, that is for him the way of freedom; and that all other choices entail a loss of his freedom even though they may save his life.

Difficult Decisions

Freedom here is used in the sense that Paul uses it when he says: "I am free to do what I will, but I must not abdicate my own liberty" (*I Corinthians* 6:12—Knox translation). Let us not be deceived into thinking that all decisions are as clear as this, however. The outcome of so many of our choices lies so far in the future that often we simply cannot know what the effects of our decisions may be. It is to these difficult decisions—the great majority of the ones that we deal with in social action—that I address myself.

More important than any program of Christian social action is an understanding of the Christian doctrine of man. It is the traditional teaching of the church—and a teaching to which I adhere—that man cannot understand himself except as an objective light is shed upon him by the God who created him. Caught up in the contingencies of history, living within the narrow parentheses of three or fourscore years, man can hardly hope to understand the meaning of his existence. What we are and the purpose for which we were born are made known to us by the One who set us here.

The Old Testament is a document that interprets man in terms of his history and in the light of what God made known to the people of Israel through priest and prophet. It tells us the very human story of men and women, as individuals and as members of social institutions, whose lives are meaningful only in terms of God's mercy and judgment and their response to him.

The New Testament is concerned also with history. But this time it is not with nations that it deals, but with the history of mankind being fulfilled in the birth and death of Jesus and in the new people of God, which is the church. The New Testament is concerned with a dimension seldom noted in the Old: the kingdom of God, which transcends this earthly life. Thus we see that when people attempt to develop programs of social action they usually turn to the Old Testament prophets or to the teachings of Jesus for their biblical foundations, where statements of an ethical character are to be found. If they were to begin not with a program that seeks justification from the Bible, but rather with the Bible itself, which is a theological document, they would find that Christian social action is a derivative rather than a fundamental aspect of the Christian faith. In other words, action stems from faith, rather than faith from action.

What insights does the Christian faith provide us about the nature of man? There are several, which I shall not develop at length but merely point out briefly. They are that man is created and thus limited in what he can know and do, that his sin consists in his desire to be like God, that he lives in history, that he is morally responsible to God and to his neighbor, that he is both majestic and mean, that God has accepted him as he is, that we know man by Jesus Christ, that every man is in a certain sense Jesus Christ to us and that we engage in social action because we cannot do otherwise.

The fact that man is a creature and not the creator means that he is limited at the very beginning and will never completely transcend his limitations. Erich Frank suggests that "man remains a mystery to himself. He is always more than he is able to comprehend of himself." He is limited in his knowledge, he faces the inevitability of death, he knows that his moral choices inevitably bring suffering to others and he knows that he has not created himself. The Lord's words to Job emphasize man's insignificance in the face of the Almighty: "From what vantage point wast thou watching, when I laid the foundations of the earth? Tell me, whence comes this sure knowledge of thine? Tell me, since thou art so wise, was it thou or I designed earth's plan . . . ?" (*Job* 38:4-5, Knox translation). Man is not able to know all and do all, simply because he is not God.

God he is not; yet God he would like to be. Man's sin consists in his desire to be like God. Man is little lower than God, but he is not satisfied with this exalted place. "Original sin" may be an ugly term but it stands for a condition that theology holds to be man's unfortunate, universal plight. We are not sinful because we inherited the condition from our primeval ancestor, but because our God-given freedom permits us to play at being God. And no matter who we may be, or whether we have faith, we still continue to sin in this way. This is the "fallenness" of man: that he is not satisfied to be himself, but instead must aspire to be very God. The evils of society stem from this condition that, given the possibility of man's freedom, would seem to be forever unavoidable.

Furthermore, man is a historical creature. One might say, in modern theological jargon, that man's existence is history. What we mean is that man leaves a record of his choices. He makes decisions at particular times and thus closes the door forever on certain possibilities and opens the door to others. Time has a direction and history is the trace of that arrow of time in the events of man. Man is his history. He has a past that he recalls in order to understand himself. He stores his memory for the sake of the present and the future and he lives toward the future.

Public Responsibility

History is the place where decisions are made, commitments sealed, covenants signed and broken. It is in history that nations come into being and die. History imposes upon men the necessity of making decisions in season and out of season. This means that there are some times more propitious than others, that there are never choices in general but only in particular and that the agony of public responsibility comes in one's obligation to make fateful choices that may seal the fate of a nation. History means that men cannot always wait to see how things will turn out.

This man, who is finite, sinful and forced to make decisions whether ready or not, is unique in still another way: he is morally responsible to God and to his neighbor. He is responsible to God because God is God. This is sufficient reason in itself. All that man is he is because of God. He has his being in God; he cannot escape God's love and he can never free himself from his dependence on him.

Our obligation is simply that we must love God with all that we are. Our loyalty to God is more important than any single act of obedience taken by itself. Obligation means total loyalty and allegiance. We pledge our first allegiance to God and to him alone. Obligation to neighbor stems from obligation to God. We must love our neighbor because God loves him as he loves us. We need no lengthy theological argument to prove to us that we have this obligation to our neighbor.

The only problem is, "Who is my neighbor?"—the very question Jesus answered with the parable of the Good Samaritan. He answered it, you will recall, not directly—he never did say who the neighbor was. Rather, he showed what it meant to be a neighbor. I must be a neighbor to every man in need.

Barth says that I meet Jesus Christ in my neighbor, and thus in my neighbor I face my obligation to Jesus Christ. Since the

(Continued on next page)

ime of Jesus men have understood that all men are neighbors one to another and that one's obligations have no limitations within the family of man.

Modern theologians have helped us to see that unless we take man as he really is—and not in terms of some unattainable ideal image of perfect man—we are not doing justice to the Christian concept of man. Man is both great and mean, capable of much good and much evil. Because of this, we judge men's acts separately from one another and do not categorize a man as wholly evil because of some particular misdeed he may have committed.

Edmond Cahn has shown that a man may be untruthful in one instance, but we do not thereby assume that he is untruthful in all respects. As Christians engaged in social action, we must patiently take men as they are, realize that they are neither wholly good nor wholly bad and be most painfully aware that neither are we wholly good.

But man as he is has been accepted by God. This is the heart of the Christian message: that God takes us on his terms and that he has accepted us even though we know ourselves to be unacceptable to the Divine. God has sent his Son that we might have life and light. The Son, Jesus Christ, has taken our flesh, and taking the form of man, God has dwelt among us. The divine has become incarnate, human; and now—as Barth shows—every man shares in the divinity of Christ because Christ shares in our humanity. How we act toward the other man is in effect how we are acting toward God. Love of God and love of neighbor have become inseparable. But this is the very neighbor who sins against me, as I in turn have sinned against him. He is not perfect, nor am I; both of us are fallible, finite, sinful—good and evil.

Christian social action, in my opinion, is not simply social action that is undertaken by Christians. Nor is there any one form or program of social action that one might term distinctively Christian. Christian social action is social action engaged in by men and women who are aware of the vast dimensions of human existence, who have a sense of history and its tragic consequences, who are not blindly optimistic about the outcome of the human struggle and yet who know that God has not abandoned men to the relentless processes of nature and will not cast him away in his despair. Christian social action is simply action that stems from a theological faith about our God and the grace he has shown us, which requires us in joy to engage ourselves in the world he created and redeemed. It provides no ready-made answer to our social problems. It requires us to participate in the solution of the problems of our day, to understand more clearly what they are, to develop priorities of action and to engage in the dirt and grime of human history because we find Christ there.

100% CHURCHES

On the assumption that "a member is vitally related to the church only in the degree that he is an *informed* member," Dr. Fred Hoskins and Dr. James E. Wagner, co-presidents of the United Church of Christ, recently joined in "heartily commending to pastors and churches the *United Church Herald* 100 per cent Subscription Plan."

Following is a list of churches that have recently begun to send the *Herald* to every family in the congregation at the special rate of $1.50 per family.

Evangelical and Reformed

Grace Church, Kearneysville, W. Va., Roy D. Coulter, minister (Potomac Synod).

Bethlehem Church, Maple Lake, Minn., William R. Schroeder, minister (Northern Synod).

St. Paul Church, Dallastown, Pa., Kenneth S. Heffley, minister (Mercersburg Synod).

Brownbacks Church, Spring City, Pa., Vernon E. Firme, minister (Philadelphia Synod).

Pilgrim Church, Grafton, Wis., Allen H. Marheine, minister (South Wisconsin Synod).

St. John Church, Montgomery, Cincinnati, Ohio, Robert W. Bockstruck, minister (Southwest Ohio Synod).

Peace Church, Marinette, Wis., Gerald W. Schrankler, minister (North Wisconsin Synod).

Little Farms Church, New Orleans, La., Martin P. Schroedel, minister (Texas Synod).

St. Paul's and St. Mark's Church, Buffalo, N. Y., Norman W. Duzen, minister (West New York Synod).

First Church, Reading, Pa., Warren E. Adams, minister (Reading Synod).

Trinity Reformed Church, Collegeville, Pa., Alfred L. Creager, minister (Philadelphia Synod).

Christ Church (Deep Creek Charge), Hegins, Pa., Russell L. J. Heintzelman, minister (Reading Synod).

Southwood Community Church, Raytown, Mo., Glenn A. Nowack, minister (Kansas City Synod).

St. Andrew's Church, Richmond, Va., Carl K. Marks, minister (Potomac Synod).

Community Church, St. Germain, Wis., supplied (North Wisconsin Synod).

First Church (Nittany Valley Charge), Howard, Pa., Donald Engler, minister, (Central Pennsylvania Synod).

St. John Church, Auburn, Pa., Warren O. Ziegler, minister (Reading Synod).

St. John Church, Germantown, Ohio, Donald C. Esslinger, minister (Southwest Ohio Synod).

St. Mark's Church, Chicago Heights, Ill., Warner H. Siebert Jr., minister (North Illinois Synod).

Grace Church, Culver, Ind., Harold W. Hohman, minister (Michigan-Indiana Synod).

Congregational Christian

Fondulac, East Peoria, Ill., Herbert C. Rasey, minister.

Church of the Redeemer, Alton, Ill., Grafton McCready Thomas, minister.

First, Des Plaines, Ill., William Earl Brehm, minister.

First, Hagerstown, Ind., Kenneth H. Weaver, minister.

Ontario, Howe, Ind., John Paul Waite Jr., minister.

Congregational Church, Chapin, Iowa, H. H. Schowe, minister.

United Church of Christ, Clemons, Iowa, Dallas E. Roland, minister.

Congregational Church, Maquoketa, Iowa, Joseph M. Crandall, minister.

First, Red Oak, Iowa, Curtis H. Lindahl, minister.

Raymond Memorial, Millbury, Mass.

Village, Whitinsville, Mass., Douglas M. MacIntosh, minister.

West Adrian, Adrian, Mich., Franklin W. Stephenson, minister.

Union, Sandstone, Minn., Albert A. Bolton, minister.

Ivanhoe Park, Kansas City, Mo., Kenneth A. Holmes, minister.

Congregational Church, Lancaster, N. H., Norman E. Dubie Sr., minister.

Congregational Church, Wahpeton, N. D., Frank T. Hirons, minister.

Highland, Portland, Ore., C. Stanley Knott, minister.

Tabernacle United, Philadelphia, Pa., William E. Jacobs, minister.

First, Osseo, Wis., Clarence E. Guthrie, minister.

Makawao Union, Paia, Maui, Hawaii, Byron R. Cleeland, minister.

First United, Hilo, Hawaii.

Kahului Union, Maui, Hawaii.

First, Wasco, Calif., Bruno E. Pueschel, minister.

Forefathers' Sunday will be observed on November 20 in many CC churches. One way of preserving our heritage is through a gift to the Congregational Christian Historical Society, which collects and makes available historic documents and local church histories. Seminars and printed materials provide training for church historians and guidance is given by the society to those writing church histories or other historical documents. Churches are also encouraged to observe Forefathers' Day.

Churches contributing a minimum of $10 or more and individuals giving $5 become sustaining (voting) members of the society. Contributions should be sent to Rm. 207, 14 Beacon St., Boston 8, Mass.

How to use this issue

WOMEN ESPECIALLY . . .

. . . will find Florence Burger's article on page 15 of help as they prepare for their Ingathering and Dedication of the Thank Offering and Woman's Gift.

SOCIAL ACTION COMMITTEE . . .

. . . members can read "What has the Christian faith to say?" on page 4, before their meeting. After a brief summary by a leader or panel, a lively discussion will follow.

MISSIONS COMMITTEE . . .

. . . will discover many resources in this issue. The "Portrait" of the Stewards, page 8, describes their devotion to the work of the Service Committee in Greece. The importance of our relationship to the peoples of the emerging nations of Africa is emphasized in Theodore A. Braun's article, "You too can share," on page 12.

CHRISTIAN EDUCATION WORKERS . . .

. . . are provided with added background for Bible study in an article describing the rediscovery of the biblical site of Ashkelon. This is one of a series of *Herald* articles. See page 20.

DON'T OVERLOOK . . .

. . . our cover and editorial, "Voting is everybody's business." The cover would be appropriate on your bulletin board as a reminder of our civic duty.

UNITED CHURCH HERALD

Community

(Continued from page 11)

yield up our culture-born prejudices to the sway of the Spirit. Christian community is given us by God's grace and it creates fellowship and understanding where they do not appear on man's own terms.

Secondly, "the tie that binds" is a bondage of service. Christ was asked, "Who is my neighbor?" by the young lawyer. And his narrative of the Good Samaritan defines the neighbor as a person who is in need.

In our affluent society this need is less often material than spiritual, for in a depersonalized economy strangers within the church and on the city streets cry out for compassion that does not see them as prospective members or consumers to be sold a bill of goods. They seek to be treated as persons, children of God, and they seek in their own inarticulate way a new experience of the forgiveness and love of God. The "tie that binds" is a bondage of service to these people and their need, whether they are rich or poor, white or black, simple or sophisticated.

Thirdly, "the tie that binds" exists in spite of controversy and is even strengthened by it. Sentimentalism cannot abide controversy; but the Christian community is commitment to truth beyond amiability.

Dietrich Bonhoeffer, a German martyred by the Hitler regime, put it this way: "God is not a God of the emotions but the God of truth." And so, he said, writing of Christian community, God will shatter our wishful dreams of sweet harmony within the church when they stand in the way of the truth.

The hymn is therefore misleading in its phraseology about "the fellowship of kindred minds" for it does not require either agreement or a pleasant affability that never discusses disagreements to make a church. Indeed controversy is to be expected among serious-minded people.

The creeds affirm the universality of "the tie that binds." "I believe in . . . the holy catholic church." This sense of the universality of the church should be deep in our consciousness when we sing "Blest be the tie." It might be called a miracle that above our human dividedness God can give us unity, that in seeing human need we are continually called to widen the circle of our community and that, through human controversy, God can broaden our faith.

Our thinking in terms of warm fellow feeling as the substance of Christian love comes under severe judgment when we begin to sense the Christian community as a much greater thing than that. It is the majesty of this truer sense of Christian community that deserves our praise in worship and is expressed in the great image of the church from the New Testament: "You are the body of Christ and individually members of it."

OBITUARIES

THE REV. BURTON L. HESS, 85, a retired CC minister, died September 29 in Salisbury, Mass.

Mr. Hess was ordained in 1902 and served churches in Portsmouth and Hampstead, N. H. For many years he conducted a mission at the Hope Chapel, Salisbury Beach, Mass. He is survived by a sister.

MRS. HILDA C. JABERG, 64, of Sheboygan, Wis., widow of the Rev. Elmer C. Jaberg, an E and R minister, died September 19. Pastor Jaberg, who died in 1953, had served churches in Indiana, Wisconsin and Nebraska. Mrs. Jaberg is survived by a daughter and two sons, the Rev. Vernon E. Jaberg, pastor of St. Peter's Church, Kiel, Wis., and Prof. Eugene C. Jaberg of Mission House Seminary, Plymouth, Wis.

MRS. MARY MERRILL KING, 80, of Claremont, Calif., a former American Board missionary in Bulgaria, died September 2. Mrs. King was the widow of Herbert B. King, who died in 1955. They served two seven-year terms in Bulgaria where Mrs. King was a teacher and her husband was business agent and architect-builder for American Board mission schools.

Born in Waseca, Minn., Mrs. King attended Carleton College and graduated from Pomona College in California. She is survived by a daughter and a brother.

THE REV. HILMER E. J. NEUMANN, pastor of Price Hill Evangelical and Reformed Church, Cincinnati, Ohio, for thirty years, died September 19 at the age of 63. A graduate of Elmhurst College and Eden Theological Seminary, he served St. John's Church, New Orleans, La., before going to Price Hill. He was treasurer of the Indiana District of the former Evangelical Synod of North America, treasurer of Southwest Ohio Synod of the E and R Church and represented his synod at several meetings of General Synod. Surviving are his widow and one son.

THE REV. OTTO J. SCHEIBE, 90, minister emeritus of First Congregational Church in Granby, Conn., died September 13 in Charlottesville, Va.

Mr. Scheibe served under the American Missionary Association as a pioneer missionary in Humacao, Puerto Rico, and as superintendent of the Latin-American Institute in West Tampa, Fla. He held pastorates in New Mexico, Wisconsin and Illinois before going to Granby in 1945. He is survived by his widow and two daughters: Mrs. David McKeith Jr., of Charlottesville, Va., and Mrs. Frederic Groetsema, wife of the minister of Pilgrim Church, Whittier, Calif.

You Can Share

(Continued from page 13)

territory. There we dug drainage ditches along the main street so that the daily rains would not wash out the street. In his farewell address to us the chief at Shia said:

"We lack the words that can adequately communicate to you our impression of you and our wishes to you. Only our blood can speak to you in our veins. Throughout the length of the weeks now ending, you worked with us, for us and at the expense of your time, money and health. In our experience as a community many things have happened but we cannot easily compare any event with your coming here, for in its purpose and nobility it is great.

"We are proud of you all and hold you very dear to our heart. We are happy because there is no misunderstanding between us. Our exchange of views and ideas has been extremely educational. That you, especially the Americans, have been able to mix so easily with us has been most impressive. Would that all nations could live together half as well as we have done."

As Dr. Robinson told us before the summer began: "When you go back to the United States, you will leave Africa but Africa will never leave you." This we are finding to be true. We saw history in the making, as when we witnessed the moving inauguration of Kwame Nkrumah as first President of Ghana. (The spirit and feeling of this event were missed completely by the *Time* magazine reporter who satirized the ceremony.) But even more, we came away with deep friendships to bind us through the years, with an appreciation of the revolutionary movement that is sweeping Africa and with hints of history yet to be made. As one Ghanaian university student expressed it, when asked whether Ghana would be looking more to the East or to the West in future years, "Neither. It will be looking forward!"

For those who would like to become better acquainted with this stirring continent, the Council for Christian Social Action of the United Church of Christ will conduct an Africa Seminar July 20 to August 9 next summer—a trip to eight countries. And for those college students who would like to live and work in Africa for two months, getting to know a country and its people in depth, Operation Crossroads—Africa will be traveling to East Africa for a summer as exciting and stimulating as the past one has been.

The Nineteen Sixties have been called "the African decade." In these ten years Africa will no doubt become completely free. The day of exploitation is past! During these years, will Africa find us to be informed, intelligent co-workers, welcoming it as a respected partner in the family of nations?

Church and Ministerial RECORD

E and R Address Changes

BLOESCH, RICHARD J. (G), Philadelphia, Pa., to 909 S. Church St., Winston-Salem, N. C., professor of church music, Salem College.

BROETZMANN, ELMER J. E., Griswold, Iowa, to 506 Second Ave., E., Cullman, Ala., pastor of St. John's.

BURGER, WILFRED R., Fergus Falls, Minn., to Reeseville, Wis., pastor of First, Lowell, and First, Reeseville.

CALDWELL, ROYALD V. (CC), 2883 N. W. Fairfax Terrace, Portland 10, Ore., (change of residence).

EBERSOLE, JAY F. and ELEANOR S., Hamden, Conn., to Sixteenth and Market Sts., Harrisburg, Pa., pastors of Fourth.

GERHOLD, ARTHUR T., Wadsworth, to R. 1, Box 92a, Doylestown, Ohio, (change of residence).

GILLIOM, JAMES O., Seattle, to 14504 S. E.

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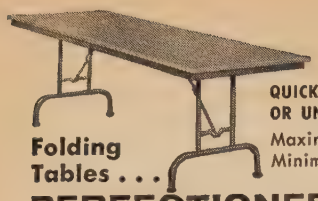

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HAUSER, CALEB (E), Phoenix, Ariz., to Plato, Minn.

KAMENZ, HAROLD W. (D), 3919 N. Sixty-second St., Milwaukee, Wis., (change of residence).

KNIKER, MARTIN P., San Antonio, Tex., to 415 N. Fifth St., Evansville, Ind., administrator-chaplain of the Good Samaritan Home.

KOPP, GEORGE P. JR. (Ch), Staunton, Va., to Chaplain's Office, NATTU, Jacksonville, Fla.

MC LEESE, ALFRED W., Canal Fulton, to 644 Forty-second St., Bellaire, Ohio, pastor of First.

MYERS, G. HAROLD, 2809 Forest Drive, Burlington, N. C., (change of residence).

NAGY, FRANK, Rosenberg, Tex., to 3844 Loughborough Ave., St. Louis 16, Mo., pastor of Carondelet.

SCHIEMANN, RICHARD, 121 W. Church St., Elmhurst, Ill., (mailing address).

SCHROER, GILBERT W. (M), Japan, to 2620 Mayris Court, Sacramento 21, Calif., (furlough address).

SPELLER, LOUIS C., Park Forest, Ill., to 7659 W. 125th St., Palos Heights, Ill., (change of residence).

TOMASEK, JAMES JR., Overland, Mo., to 7216 Forest Road, Apt. 202, Kent Village, Landover, Md., pastor of Ardmore Union, Ardmore, Md.

TORNALLYAY, MARTIN, 250 Rock St., Easton, Pa., assistant pastor of First (new).

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AVERY, GORDON G., First, Raynham Center, Mass., to Darlington, Pawtucket, R. I.

BAKER, WINIFRED H., Second, Grand Rapids, to director of Christian education, First, Battle Creek, Mich.

BARKER, THOMAS E., Tyngsboro, Mass., to North Berwick, Me.

BELL, GEORGE G., Huron, to Clear Lake, South Dakota.

BLACKMER, F. ROSS, to Dummerston and Guilford, Vt.

BORING, ANDREW, student, to Antioch, Swayzee, Ind.

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BROWN, ROY S., Evangelical Free, to Union, Warroad, Minn.

BUNKER, WILFRID H., First United Protestant, Hilo, Hawaii, to First, Cornwall, Connecticut.

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ROCKETT, MRS. BARNEY, to Bridgewater, Vermont.

AHLSTROM, PAUL T., United, Mendota Heights, to First, Alexandria, Minn.

ANDAR, ALEXANDER E., United, Radnor, to Pilgrim, Elyria, Ohio.

AY, DUANE L., Baptist, to Collinwood, Cleveland, Ohio.

E MEZA, DAVID A., Deansboro, to United Community, Castile, N. Y.

OMINICK, GEORGE P., chaplain, State Hospital, Jamestown, N. D., to chaplain, State Hospital, Traverse City, Mich.

OWNEY, WILLIAM B., Fessenden, N. D., to Community, Longville, and Mason Memorial, Remer, Minn.

URHAM, JOHN, Baptist, to Central City, Iowa.

ITELBUSS, JACK, student, to Mellott, Ind.

ICHTLER, HELMUTH, Big Timber, to Glasgow, Mont.

ALUSHA, ELINOR G., Amherst, Ohio, to CC Division of Christian Education, Boston, Mass.

EORGE, P. V., Syrian Orthodox, India, to Berlin, Vt.

ERMANOTTA, DANTE, EUB, to minister of religious education, United, Walpole, Massachusetts.

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ROW, ROGER D., First, Beresford, to Mobridge, S. D.

IALLIDAY, NORMAN W., Ireland, to Riceville, Iowa.

IARRIS, DAVID E., student, to assistant, Immanuel, Dubuque, Iowa.

IARTLEY, WALTER G., Methodist, student, to Federated, Solon, Me.

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KOVAR, LEONARD J., Open Door, St. Louis, Mo., to new church, Bozeman, Mont.

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SELMSER, JAMES L., Millboro and Wewela, to Eagle Butte Indian School, S. D.

SLEZACK, ALBERT J., Phillipsburg, to Harrison, Ohio.

SMITH, WAYNE E., Wayland, to First, Imlay City, Mich.

SPAULDING, ROBERT N., to assistant in charge of youth work, Hazel Park, St. Paul, Minnesota.

STERLING, DONALD M., Eldora, Iowa, to First, Spring Valley, Minn.

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TOBIN, CLIFFORD C., Livonia and South Livonia, to First, Angola, N. Y.

VINCENT, EARL A., Vergennes, to Morrisville, Vermont.

WHITEHEAD, H. MACY, associate, First, South Portland, Me., to Eagle Butte, S. D.

WORKENTINE, FRANK, Eagle Butte, to minister-at-large, Dakota Indian Mission, Dupree, S. D.

CC Resignations

BALFOUR, JOHN H., Imlay City, Mich.

BREWSTER, CHARLES T., First, Yankton, South Dakota.

CHASE, GEORGE M., Disciple, Union, Glenwood, Minn.

COFFEY, A. J., Baptist, Richville, N. Y., to retire.

CRUTCHFIELD, HENRY E., Damascus, Sunbury, N. C.

DIGGS, CHARLES, student, Union, Painesville, Ohio.

DILLOW, THEODORE E., Keosauqua and Antioch, Fairfield, Iowa, to study.

ELLIOTT, MRS. KEITH, director of Christian education, First, Battle Creek, Mich.

ERICKSON, LOWELL L., assistant, Plymouth, Minneapolis, Minn., to study.

HAINSWORTH, WILLIAM, Mayflower, Lansing, Mich.

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HARTMAN, TALMAGE, Milton, Wis.

HIGH, G. TRUETT, Eutaw Community, Fayetteville, N. C.

JACKSON, H. NORMAN, Wyandotte, Mich.

KLINGMAN, CHARLES R., associate, St. Peter and St. Paul, Cincinnati, Ohio, to teach.

KNIGHT, EDWARD B., Williams Chapel, Waycross, Ga.

LAUE, DONALD M., minister of youth, St. Anthony Park, St. Paul, Minn., to study.

LONG, D. HERBERT, Russell Woods, Phenix City, Ala., to study.

MYERS, RUSSELL R., United, Buckland, Ohio.

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WALTHER, PAUL R., Kelley, Iowa.
WATSON, WILLIAM T., Pittsford, Mich.
WORTH, HOWARD A., minister of Christian education, Bushnell, Detroit, Mich., to teach.

CC Installations, Ordinations, Recognitions and Anniversaries

BENDER, JOHN, ordination, First, Newcastle, Neb., September 27.
CHRISTENSON, ROBERT HENRY, ordination and installation, First, Claridon, Ohio, September 18.
EDIGER, MARVIN L., installation, Pilgrim, Kansas City, Kan., August 28.
FLEMING, WILLIAM F., installation, New England and Scranton Pierce, at New England, N. D., September 25.
MAC KENZIE, W. BRUCE, installation, Washington Park, Denver, Colo., September 25.
MATTHEWS, ALFRED WARREN, installation, First, Topeka, Kan., October 2.
MC GUIRE, ROSS, installation, First, Cresco, Iowa, September 11.
O'BRIEN, JAMES H. JR., installation, First, Squantum, Mass., September 29.
OPSAHL, PAUL M., ordination, Plymouth, Aberdeen, S. D., September 11.
SCOVEL, FERNIE M., commissioning as ABCFM missionary in the Near East, First, Salem, Ore., July 17.
SHAW, ARTHUR W., recognition by Franklin Association, First, Greenfield, Mass., September 25.

E and R Installations

BARZ, RAYMOND, Hope, Fremont, Wis., September 25.
DEWEY, JAMES A., Springboro, Ohio, September 25.
DISSELER, RICHARD T., St. John's, Troy, Ohio, September 25.
GANTT, JOHN M., Grace, Covington, Ky., September 18.
HAAS, SHERWOOD F., Salem, Wayne, Wis., September 25.
KRATZ, DANIEL G., Dryland, Hecktown, Pa., September 25.
KURKOWSKI, BRAYNARD E., St. John's, Harrisburg, Pa., October 2.
MEHRLING, WALTER D., Woodcock Valley Charge, Central Pennsylvania Synod, September 25.
MILLER, MELVIN J., St. John's, Woodland, Calif., September 18.
SANTO, JAMES B., Grace, Eden, Pa., September 25.
SCHAEFER, JOHN H., Hawker, Dayton, Ohio, September 25.
SOUERS, SANFORD C., St. John's, Chesterton, Ind., September 11.

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STURMAN, HAROLD E., St. Matthew's, Parkville, Mo., July 24.

TORNALLYAY, MARTIN, assistant, First, Easton, Pa., September 11.

WENTLING, CHARLES L., Marietta-Maytown Charge, Lancaster Synod, September 25.

YEARICK, HOMER F., Saxton Charge, Central Pennsylvania Synod, September 18.

E and R Ordinations

HAAS, SHERWOOD F., Salem, Wayne, Wis., September 25.

TORNALLYAY, MARTIN, St. Paul's, Lancaster, Pa., August 10.

Received into E and R Membership

BETHEL, St. Ann, Mo., by Missouri Valley Synod, May 11.

ST. MARKS, Arnold, Mo., by Missouri Valley Synod, May 11.

TRINITY, Mexico, Mo., by Missouri Valley Synod, May 11.

E and R Death

HAAS, THEODORE L., Evansville, Ind., September 17, in retirement.

Newly Vacant E and R Pulpits

Northwest Ohio Synod—Memorial, Toledo; St. John's, Elmore.

Philadelphia Synod—Church of the Reformation, Fairless Hills; Woodcrest, Philadelphia, Pa.

Potomac Synod — Taneytown Charge, Taneytown, Md.

Southeast Ohio Synod—Lewisville Charge, Lewisville; Salem, Canal Fulton, Ohio.

Southern Synod—Beulah, Route 8, Lexington, N. C.

South Illinois Synod—St. John's Granite City (assistant pastor); St. John's Moro, Illinois.

South Indiana Synod—Zion, Henderson, Kentucky.

Southwest Ohio Synod — Oakley, Price Hill, Cincinnati; St. John's, Dayton, Ohio.

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CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During October:

In Los Angeles: Dorothy G. Appleby, R.N., assistant nursing superintendent at Green Memorial Hospital in Manepay, Ceylon for furlough. Miss Appleby, who is English, is traveling to her home by way of the United States.

In New York: the Rev. and Mrs. Arthur T. Christofersen of the South Africa Mission for pre-retirement furlough. In South Africa since 1915, Mr. Christofersen's major assignments have included church supervision at Ifafa and the lower South Coast, treasurership of the mission and of the Bantu Congregational Church and teaching at Adams Theological School. The welfare of women and children, as well as the training of pastors' wives in home management and as helpers in church work were Mrs. Christofersen's concern.

CC Departures for the Field

From Boston: Dr. and Mrs. Hale H. Cook of the Marathi Mission returning from furlough via Sweden with their six children. Dr. Cook is director of the public health program of the mission with residence at Vadala, India.

Allie E. Gardner, R. N., Muncie, Ind., under appointment to the Angola Mission for nursing service. Miss Gardner will spend several months in Lisbon, Portugal, for language study before proceeding to the field.

From New York: Mr. and Mrs. William A. Edmonds of the Near East Mission returning from furlough with their three children. After language study in Izmir they will be assigned to publication work in Istanbul, Turkey.

Fernie M. Scovel of the Near East Mission returning from furlough to rejoin the staff of the American Collegiate Institute in Izmir, Turkey.

Patricia Russell, Glen Ridge, N. J., to join the staff of American Collegiate Institute for a three-year term.

From San Francisco: The Rev. Peter G. Gowing, North Berwick, Me., under appointment for service at the College of Theology, Silliman University, Dumaguete City, Philippine Islands.

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